THE
Christians Watch:
OR,
An Heauenly Instruction to
all Christians, to expect with patience the happy day of their change by death or doome.

BSC 15422
Linc.

Preached at *Prestbury* Church in *Cheshire*; at the Funerals of the right worshipfull *Thomas Leigh* of *Adlington* Esquire, the 16. of *February* *Anno 1601.*

By *William Leigh* Bacheler of Diuinitye, and Pastor of *Standish* in the Countie of *Lancaster.*

Math: 24. verse, 42.
Watch, for you knowe not what hower your Master will come.

LONDON
Printed for *E. White* dwelling neer the little north doore of S. Pauls Church, at the Signe of the Gunne. 1605.

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To the Right VVorſhipfull Sr. Vrian Leigh Knight, grace and peace bee multiplied with increaſe

of all heauenly comforts heere, and happines in the world to come.

IT is with me (*Right Worſhipfull Sr.*) *in this my labour, as it was with* Phineas *wife, at the birth of her* Ichabod, *who when they ſaid to comfort her, thou haſt borne a Sonne, ſhe anſwered not, nor regarded it, in reſpect ſhe thought ſo ſmall a gaine could neuer redeeme ſo great a loſſe. This poore* Poſthumus *borne at your Fathers funeralls, I haue* 1. Sam. 4. 21. &c.

euer since regarded the lesse, for that my losse was in it life, nor should it euer haue seene more light, had not your place ouer-awed me, and much instance drawne it on, vrging it often as a pledge of my loue towards him that gon is, and a Christian kindenes to those that remaine. In lieu of both, I could not but bring it foorth, and lay it in the lappe of your fauourable protection, yet accounting it my
Mark, 5, 2, 3, 4, 5. hard happe, I should with the poore Gadaren thus still haunt the graues of the dead, and wound my selfe with the stones of their Se-
Eccles, 7, 4 pulchres. How be it, if it be better to goe into the house of mourning, then of mirth, and
Psa, 126. 5 that who sowe in teares shal reape in ioy, I wil repose my selfe in this, (that since I could discerne what it was to loose a friend) I haue had my part of such dolefull Musicke, and therefore may expect a ioyfull croppe of that sowing. But to leaue the dead and to come to the liuing, your zeale to God, (good Sir) with the loue of his truth, in the Religion of his Sonne Christ, for which neither your arme hath been wearie to fight abroade, nor your tongue to pleade at home, ouer and besides your vndelayed prouision of a skilfull Beza-
Exod. 31. 2 leel, to build vp your owne house and neighbors

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bors ſouls about you: As theſe may be much to your comfort, ſo are they greatly to my ioy: for that in ſorte, I may ſay with the Apoſtle, in Chriſt Ieſus I haue begotten you. Theſe 1.Co,4,1
bleſſed buds of religion appearing in Oxford, when firſt I knewe you, and had the care of their groth committed vnto mee, from your carefull Father that gone is, now ſpreading as Ceders in the readie and ripe practiſe of pietie and Godlines, doe make mee not onely thankefull to God therefore, but right ioyfull I may vndergoe any duetie to anſwere your loue, or further your faith: and therefore haue made bolde (ſith ſo you will haue it) to put into your Religious heart & boſome, this Chriſtian Watch. The watch is Iobes, onelie the winding vp is mine, as God hath directed the finger, ſo it goeth: and (as I truſt) truelie, to all ſuch of Gods Saints as expect with patience the bleſſed day of their change by death or doome. And if I haue failed in the compaſſe of any wheele, as it may bee I haue, for what am I but duſt and aſhes, to Ge,18,2
pleade with my God? yee which are ſpiritual Gal. 6,1
reforme it, and reſtore mee with the Spirit of meekenes, conſidering your ſelues, leaſt ye alſo bee tempted. And the Lord of his mercie,

multiplie his blessings more and more vppon you, keepe you euer vnder his holy and helping hand of prouidence and protection, with my verie good Lady your Vine, and all your Oliue branches. From Standish the 1. of Ianuarie. 1602.

* * *

Your Worships in all kindenes to commaund.

W. Leigh.

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The Christians Watch.

OR,

An heauenly Instruction to all Christians:

Iob. 14. 14.

If a man die, shal he liue againe? then all the dayes of mine appointed time will I watch, vntill my changing shall come.

WEe are heere assembled this day (as I trust in the feare of GOD and loue of our CHRIST) not to pray for the dead, or sorowe euē as other that haue no hope, being taught by the Spirit, that who dye in the Lord, rest from their labours and are fully blessed: But we are assembled rather to gaine by ȳ seueritie of death, that which

1. Th. 4. 13

Reuel. 14. 13.

for the moſt parte, we looſe in the ſecuritie of our life, *viz:* A true touch and feeling of our owne frailtye, taken from the dailye doomes of this declining worlde, whoſe flower (as you heere ſee) is fading, & beautie but a bloſſome.

For ſurely it is true in the ſteddie bole of all the worlde, which is heere falne out in a tender branch: There is an appointed time for all thinges vnder the Sunne: a time to plante, and a time to plucke vp: a time to build, and a time to pull downe: a time to gather, and a time to ſcatter: a time to rent and a time to ſowe: a time to ſpeake, and a time to keep ſilence: a time to laugh, and a time to weepe: a time to liue, and a time to dye: yea to dye, there is no remedie: *Vni Deo nunquam ſenectus atra, nec mors imminet: ſed alia miſcet domitor ætas omnia.* Onelye God, neither olde age nor blacke death can ouertake, but for al other things, deuouring time, hath and will turne them topſie turuye.

Eccleſ. 3. 1

Sophocles.

In regard whereof, holy & pacient *Iob* after much debate & many pleadings with the ſinnes of his ſoule and ſorowes of his heart, doth at laſt (as you may heere ſee) demurre

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murre vpon the plea with death & doome, thereby bringing vnto him selfe (in solace of his soule) a state of inheritance indefeazible, with a Crowne of glorye that withereth not.

And this is done by a threefolde necessitie laid vpon all flesh: 1. The first of dying, and that's but once: 2. The second of liuing againe, and that's for euer: 3. The third and last of watchfulnes, and that's but for a time, euen till the day of our changing shall come.

The necessitye of our dying is the doore of life, the necessitye of our liuing againe, is the doome of death: the necessitye of our watchfulnes is the Calender of our daies, to witte, how we haue liued, how we doe liue, and how we purpose to liue vntil our changing shall come.

Or thus: that of death, we deeme it the day of miserye: That of life againe, we holde it the day of glorye: That of watchfulnes, we reckon it for the day of grace: And so, as one floud puts on an other, these three hale and help vs on to happy dwelling, whereof if you loose a linke, you break the Chayne and silken thrid should winde

you

you out of the laberinth of this worlde, to the porte and paradice of your God. For no blessed life without a blessed death, and no blessed death without a blessed life: and then are we blessed in both, when we stand vpon our guard and are found watchfull.

The crie of death. Ps. 89.48. Gen. 2.17. Heb. 9.27 Dan. 6.8.

1. Now for the first I say with the Psalmist, What man liueth and shall not see death? shal he deliuer his soule frō the hand of the graue? no, no, the decree of death is an imperial lawe, acted in paradice vpon Gods fayrest Creature, where sinne no sooner seizd but death entred, and hath euer since (like the lawes of the *Medes* and *Persians*) bene irreuocable.

And though happily from the first death there lye an appeale to a better life, in the prerogatiue Court and high consistorie of our Christ, dead for our sinnes, but risen againe for our iustification: yet is there no repeale of that first lawe, by any latter acte, I say, no parliment to disanull the doome of death: No place priuiledged, no person exempt, no time to interrupt the decree therof, but like an omnipotent Queene and regent of al the world, where sinne hath kist, she euer killeth.

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There is no safetie any where. If Angels in heauen sinne, downe they must: If *Adam* in Paradice transgresse, out he must: If *Iudas* faile at the side of Christ, away hee must: where is a practise of sinning, there is euer a necessitie of dying, without either priuiledge of place, person, or presence: for thorow enuie of the Deuill came death into this world, & they that hold on his part shall proue it. Wisd. 2.24

I say then & dare avouch, that the matter of our sinning, is the cause of our dying, and that needes must, needes shall. Must thou needes sinne? then surely shalt thou die: sinne and death are hereditarie, they dwel in one house, & like *Hipocrates* twins, they laugh togeather, they weepe togeather, they liue together, they die together. And so shall till time bee no more, for no time of sinning, no time of dying, In the interim, our Fathers haue eaten a sower grape and the Childrens teeth are set on edge, the Ceders are fallen, how can the shrubbe stand? the *Patriarches* before the Flood, the *Patriarches* since the Flood, the holy Priestes and honorable Kings of *Iudah* and *Israel*, haue all sinned and are all *The reward of sinne is death.* Reu. 10.6.

all dead. And why should we liue?

Ch.22.29 *Ieremiah* cryed, and so may I: O earth, earth, earth, heare the word of the Lord: young earth, old earth, middle earth, faire earth, strong earth, rich earth, heare the cry, your moulde is earth, your flesh is sinfull, and your condition is mortall. Ye Kinges of the earth, ye are but kinglie earth, sinne is your shame, & death is your due: you honorable mē, you are but honorable earth: you Gentlemen, you are but gentle earth, you learned men, you are but learned earth, you meane men, you are but meane earth: I say of you all, sin is your shame, and death, is your doome, and when the graue hath it due, then treade out the ground, & giue me the difference who is Princely, who is honorable, who is poore, base, and beggerlie? It may be your Tombes, Hearses and Sepulchers, doe set out your state, and shine to your praise, but vnder & within what's your rottennes better then others, whats your dignitie aboue the meanest?

Sermo. 48. ad fratres. in Eremo. This *Augustin* sawe with his Mother *Monicha* standing by *Cæsars* Tombe at *Rome*, whē vpon the view he said, I beheld the Corpes of *Cæsar* as he lay in his Sepulchre

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chre there, and loe they were blackish and fallen to rottennes: I looked vpon his belly burst, & swarmes of wormes issued out: In the hollowes of his head, where once stood his christal eyes, two hungry Toades were feeding: The locks of his head were fallē, his teeth appeared, but his lippes were wasted & ỹ gristle of his nose being consumed, the very ground thereof was discouered. This when I saw, I said, deare Mother, where is now the beautie of *Cæsar*? where is the worlde of his wealth? where be the troupes of his Nobles, Knights & Barons? where are the armies of his fighting men? Where is the prouision of all his delights? his hunting dogges, his coursing Steeds, his chaunting Birds, his guilt Palace, his Iuorie bed, his Princely Throne, his royall Wardrobe? where, where, are his goulden Lockes, and his faire feature? long it is not, O *Cæsar* since all men dred thee, all Princes feared thee, all Citties did honour thee, yea & all the world did thee homage. *Ubi nūc quæso sunt hæc omnia? quo abijt tua magnificentia?* Where I pray thee now are all these honors, & whither is thy puissance gone?

To

To which my deere Mother answered with all pietye and reuerence, O my sonne, all thinges fayled him when life left him. And now his possession is heer in a Tomb of three Cubits long with corruption and rottennes in the kingdome of darknes.

Such (my deer brethere) & no better is the condicion of all flesh: The meanest & the mightiest (as you see) are al of one molde there is no difference in the graue: and as of men, so may I say of Cityes, Kingdomes and Monarchies of this worlde: They had their pride, and they haue their period: for
Amos.6.2 goe ye (as saith the Prophet) to *Calneh* and see: and from thence goe you to *Hamath* the great: then goe downe to *Gath* of the Philistims: look vpon *Ioppa*, behold *Tarsus*, wonder at *Niniuie* the pride of *Assur*,
Isai.13.19 gaze vpon *Babilon* the beautye of all the *Chaldees* honor: and as you passe by, cast your eye vpon the ruines of *Ierusalem* that
Lam. 2.13 virgin daughter *Syon*: and when you haue viewed them al, tell those renowned places of the worlde, tell them, that euen they are mortall: that sinne hath sackt them, and therefore they are fallen likewise, in their decayed places: yea and withall say, that

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the very beſt thinges of this worlde, ſo deſired of all, are but vaine and vile: for what's your golde and ſiluer, other then (as one termeth it) *terræ immundicia?* the ſlime & filth of the earth? what are your rich Furres of Sables, Budge or Ermins, but the ſkinnes of ſauage beaſtes? what's your ſofte veluet, ſilke and ſattin, but the excrements of vyle wormes? what's your ſweete muske and Ciuet, but the ordure of vermin? what are your perpetuityes of fayre houſes, Caſtles & Honors (cal'd after your names) but *Nimrods* Statues, and monuments of former & future confuſions? Of all which when ye haue moſt, then haue ye leaſt, and neuer ſo freed, as when you are looſed from them, and can ſay with a perfect heart (as did the Apoſtle) I counted all thinges but loſſe, and did iudge them to be doung, that I might winne Chriſt. Pſal. 49. 11. Phil. 3. 8.

But leaue we a little theſe dead carkaſes of elder times, with the cauſe of their ruines, which was their ſinne: & come we neerer home, euen to that which wee feele in our bones, and finde in our fleſh as harbengers of deathes approach, and deeper printes of our mortalitye.

You

The Herbenger of death.

You that are of yeeres olde and feeble, looke vpon your colours from top to toe, and tell without flattery, what it is you bear with the burdē of your sinnes, but the blase of your death? The keepers of the house (which are the handes) they tremble: The strong men (which are the legges) they bow themselues: The grynders (which are the teeth) they cease, because they are but fewe: and they that looke out by the windowes (which are the eyes) they waxe dimme and darke: The doores (which are the lippes and mouth) they are shut with the base sound of the grinders: The Almond Tree (which is your head) it is white as a blossome: The Daughters of singing (which are your eares) they are abased, deafe, and dull: what should I say more? sleep is gon from you; you rise with the Cocke; ease you haue none, for the Grashoper is a burden; you feare the high thing; you dare not climbe; ye dread the faire way, ye dare not goe in it for feare ye fall. Thus man goeth to the house of his age; & once decayed, neuer repayred till the time of our changing shall come.

Eccles. 12. 2, 3. &c.

O remember therefore thy Creator in the

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the dayes of thy youth, whiles the euill dayes come not, nor the yeares approache wherein thou ſhalt ſay, I haue no pleaſure in them: And let an experienced Prince, ſo perſwade thee from this Iuorye throane, yea and more to, That without the Soueraigne good, all is but vanitie and vexation of the Spirit.

Old men muſt die and young men may die.

But happily heere our youth may crowe, and ſay: their day ſhall euer dawne, but I ſay nay, for euen your fleſh is but graſſe, and the grace thereof, is but as the flower of graſſe, yea oftentimes, for that your ſins are the more, your danger is the greater (I ſay) take heede, your blade being greene, it is ſooner blaſted: your veſſel being new, it is ſooner tainted: and your plant being tender, it is ſooner ſupplanted, by the violence of ſinne which is the fier, and fuel of death. *Seneca* ſaith well: *Iuuenes mortem habent a tergo, et ſenes ante oculos.* Young men haue death at their backes, and olde men before their face, like *Iſraels* hoſte, who had the red Sea before, & *Pharoes* Armie behinde, both ineuitable gulffes and readie to deuoure. Iſaiah. 40. 6, 7. 8. Exod. 14.

And ſo for concluſion of the point, bee

thou wel assuredly, that thou seest without and feelest within, both young men may die, and old men must die: And neuer deeme it a new thing, that is so ancient, or thinke it strange, that is so continuall: nor call it an euil (properly thine) which is so cõmon with al the world. The first age had it, it may pleade antiquitie: the second age felt it, it may pleade cõtinuãce: and this last age hath it, it may pleade a propertie in all flesh, till sinne and time shall be no more.

The plea of death.

The vse in respect of the doctrine is this, that though wee finde in our bones, and feele in our flesh, a necessitie of dying, yet we forget our selues, we forget our sins, yea? molde & matter wherof we are made, & vntil it come (as now) the opening of graues, the imbalming of bodies, the wearing of blackes, and the losse of deerest friendes, there is no passion of our immortalitie, there is no impression of our eternity. That this is true, (for my owne part,) I neede no better proofe thẽ mine owne hart to beare me witnes, and for you also it is expedient to judge, whether the opening of this earth, the imbalming of that body, the wearing of these blacks, with the sommoning of these solemne

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ſolemne funeralles, by the Herolds call, in a ſad winterly ſeaſon, and towards a ioyfull ſpring, be not a reſemblance of our perẽptorie day before the Lord, when euerie one ſhall & muſt render an account of that he hath done in this life, bee it good or euill, wherof if you haue feeling, & look for ſuch thinges, be diligent that ye may bee found of him in peace, without ſpott & blameles in the middeſt of a naughtie & crooked generation, & ſuppoſe that the long ſuffering of the Lord is ſaluation, who would haue no man loſt, but all to come to repentance. 2.co.5.10 2.Pe.3.14 Phil.2.15. 16

2 Now for the ſecond part, (I meane of liuing againe, when wee are dead,) it is euident by the text, that as there is a neceſſitie of dying once, ſo is there a neceſſitie of liuing euer, and that wee may terme an expectant eſtate and indefeazible both to the elect of GOD, and the reprobate from GOD, for both ſhall riſe againe. The juſt to the reſurection of ſaluation, to the which GOD bring vs: and the wicked to the reſurrection of condemnation, from which the Lord deliuer vs. Maruell not at this (ſaith CHRIST) For the houre Iohn.5.28 29

shal come, in the w al that are in the graues shall heare his voice: vpon which Sommons, heauen, earth, and hel shall be assembled: the graues being pregnant shal bring foorth their dead: the Sea being called vpon, shall picke vp it dead: Beastes, Foules, and Fishes shall yeeld the dead they haue deuoured: yea and in spite of all tirannie, the blessed Martir shall say, it skils not much where I rot, for then shall I rise: nay I say more, The shrill sound of that trumpet shall emptie heauen, and shake hell: all shall come foorth and appeare before the tribunall seate of God: all his saints out of heauen, all the damned out of hell, all their dead bodies out of the earth: out they must, attend they must, appeare they must, receaue they must, according to that they haue done in this life, be it good or euil, not an Angell spared, not a Deuill respited, not a Saint or sinner rescued, but all must bee summoned to giue their attendance and to make their appearance.

Re. 20, 13, &c.

Good Lord, what a fearefull day will it then bee? and what an exceeding glorie of our Christ will then appeare, who shall emptie all vpon his sommons, and fill all

vpon

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vpon his sentence: emptie heauen, emptie earth, emptie hell: fill heauen, fill earth, fil hell: heauen with his maiestie, Angels and Saints attending: earth with his presence, his faireſt creatures abiding: Hell with his judgements, the deuil and damned euer dreeing the doome of death, and deepe diſpaire. There ſhall be a new heauen and a new earth wherein dwelleth righteouſnes: but an old diuel, & an old hel, wherin abideth horror. *Topheth* is prepared ofold &c 2. Pe. 3. 13 Iſa. 30. 33.

Iſay then (& not I but the Spirit of God for me, ſpeaking out of this text and truth) That it is Epicuriſme, Atheiſme, and the greateſt Apoſtacie from faith that may be, to ſay, Let vs eate and drinke, to morrowe we ſhal die, & ſo an end: or to ſay with the wicked miſcreants *wiſd.* 2. 2. We are borne at al aduentures, and we ſhal bee heareafter as though wee had neuer been: our breath in our Noſtrils is but a ſmoke, and beeing extinguiſhed, the bodie is turned into aſhes, and the Spirit vaniſheth as the ſoft ayre: come therefore, let vs jnioy the pleaſures that are preſent, and let vs cheareſullie yſe the creatures as in youth: Let vs fill our ſelues with coſtly wine & oyntments. Iſa. 22. 13 *Old Atheiſme.*

ments, and let not the flower of youth passe by vs: Let vs crowne our selues with rose buds before they be withered, let al be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie greene field: & as for rigor, rage, & tiranny, whats that to vs when we are dead? come let vs oppresse the poore that is righteous, let vs not spare the widdow, nor reuerence the white haires of the aged, but say they haue liued too lōg, let our strength bee a law, and let the thing that is feeble bee reprooued as vnprofitable.

Thus did the Atheist speake in the daies of old, out of the error of their soules, thus did they practise from a graceles resolution: the Lord deliuer the land from such a burden, his church from such pelfe, & our Prince from such a people, to whome I may say (if any there bee that so remaine yet vnreformed after so acceptable a time, and free offer of all grace and Godlinesse) I may say without repentāce, they are a damned crew and depriued of glorie, who for that they will not finde out the Lord in his mercies whilst they liue, shal be sure to be found out in iudgement, by him, when they are dead:

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for if a man die he ſhall liue againe.

O it ſhal not be then with the beaſtlie Epicure whoſe bellie is his God, eate, drinke, dye, and ſo an end: it ſhall not bee with the waſtfull wanton whoſe luſt is his GOD, ſpend, ſue, purſue, ſpeede, die and ſo an end: it ſhall not bee with the greedy cormorant, whoſe gold is his God, greeue, grate, grind the poore, oppreſſe the needy, then die and ſo an end: it ſhall not bee with the diſtemperate Spirits of bloody Tyrants, whoſe reuenge is their God, loath, kill, ſtabbe, murder the Godlie, maſſaker the Saintes, then die and ſo an end: it ſhall not bee with the idle minion, whoſe pride is her God, pricke, pinne, paint, triſſle the haire, then die and ſo an end it: it ſhall not be with the deſperate ruffian whoſe villanie is his God, ſweare, forſweare, teare the heauens, and tire the earth with bloodie oathes and blaſphemies, then die, and ſo an end: it ſhall not be with the groſſe Idolater, whoſe image is his God, bow, bend croſſe, creepe to the creatures then die and ſo an end: finally it ſhal not be with the diſloyal ſubiect whoſe treaſons is his God, plot, complot, practiſe, at home and abroad, on this ſide the

New Atheiſme.

the seas and on that side, the subuersion of a blessed state, & the deposing of a most gracious Prince, as they did by their owne confession. The best natured and moste
D. Parie heauenly qualified Queene, that euer liued in England, it shall not be, Grieue her, curse her, depose her, and depriue her of life, crowne & dignity, thē die & so an end: for thē is but the beginning of sorrows, & after
Heb. 9. 27 death commeth iudgement, when to hide thy selfe with these sinnes, it will bee vnpossible, and to appeare it will bee vntolle-
Lu. 16. 22 rable: Lazarus to Heauen, Diues to Hell, both shal rise againe, the one to death euerliuing, the other to a life neuer dying: for the Godlye shal haue boldenes in that day,
1 Ioh. 4. 17 but the wicked shall crie vnto the moun-
Luc. 23. 30 taines; fall vppon vs, fall vppon vs.

And so to leaue the wicked in their sins, and with their brand, & to close with your religious hearts, seeing you looke for better thinges, be dilligent that yee may be found
1. Th. 5. 23 of him in peace, without spot, and blameles at the comming of our Lord Iesus christ to iudgemēt: & bee wel assured, ye that are the elect of God, & christ his peculiar, & though the wicked shal rise to their confusion, yet

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shalyeliue againe, as in soule, so in bodie, to your vnspeakeable ioy and consolation.

Which heauenlie Doctrine likewise of your liuing againe to beate out, hath been the proper worke of all the Godlye from time to time, in their succeeding ages, Patriarches, Prophets, Apostles yea & Christ himselfe, as the fountaine whose streames if I should follow to the full, it would bee tedious for you to passe ouer, & vnpossible for mee to keepe the current.

Onely *Paules* plea for life againe, shall stand as a ground for all the rest, whose seuerall reasons to proue the resurrection, layed downe to the Church of Corinth, I referre you vnto, resting vppon the first, as a butteris or binding stone for all the rest, which is this: Christ is risen againe, the first fruites of them that sleepe, whereupon I inferre, if he be first, wee must second him: if he be gone before, we must follow after: if he be risen, we may not rest: for where the head is, of congruence must all the members follow. *The plea of life.* 1. Cor. 15.

And now that Christ is risen againe from the dead, it is apparant by these seuerall proofes. First it is promised in Paradice, *that christ is risen*

so

Gen.3.15. so to be when God said to Sathan, hee shall breake thine head, and thou shalt bruse his heele, bruse he may by death, but breake he may not. Thine it is ô Christ to breake sathan, sinne and death, not in the heele, but in the head, neuer to rise vp in judgement against vs. 2 Secondly his resurection from the dead, was prophecied in *Iudah*, by old *Iacob*. *Gen.*49.9. by a Lyon ecuchant vnder a painefull passion, yet passant too, by a glorious resurection: so said *Iacob*, as a Lyons whelpe shalt thou come vp from the spoile, my Sonne *Iudah* (meaning in a misterie from the spoile of Hell, sinne, and death, to the glorie of Heauen, life and immortalitie) our english Iudah hath this honor in her armes and wee owe her homage, our heauenly *Iudah* hath this honour in his person & we owe him adoratiõ: al ye faithfull of *Iudah* take this honour to your soules, & blesse your christ in the scutchin of your hearts, carrye him, ô carrie him foorth in your Christian marche, against all incounters: and say, *terror hic est hominum, quiq; hunc gerit est Agamemnon*, which I may english thus.

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This Lyon heere of Iudah tribe a terror is,
to men and Diuils desperat debar'd of blis:
Who beares him as his Creſt, more puiſant he
then Græcian *guide, with all his chiualrie.*

3 Thirdly, his reſurection was figured by *Sampſon* Iudg. 16, who at midnight roſe & conueyed away the gates of *Azzah* and bare them vp to *Hebron*. The gates of *Azzah* are the bands of death, which our true *Sampſon* did breake in the night, & ſilence of his reſurrection, and in deſpite of death, bore vp his bleſſed body to Heauen, where now it abides a pledge of our inheritance. Haue I not power to lay downe my life, & haue I not power to take it vp againe? Iudg. 16. 3 Ioh. 10. 17 18

4. Laſtly it was ſignified in the heaue offering, ſhaken vp, ſhaken d. vne, and ſhaken vp againe: ſo was our Chriſt in body, the ſubſtance of this ſhadow, toſt to and fro in the hazard of this world, vp to the croſſe downe to the graue, and yet vp againe to glorie. Exo. 29. 24

What ſhould I ſay more? ſee the vaulte where they laide him, (ſaith the Angell) all hollow & emptie: ther's the graue, where Mar. 16. 6. 7.

be

be the Corpes? ther's the Shrine, where is the Sainct? Indeede hee is risen, hee is not heere: goe to *Galilie* there shall yee see him, (as he hath said) why seeke ye the liuing among the dead? *Quem mortuum queris, viuentem tangere non mereris : Marie* thou deseruest not to feele him aliue, whom still thou seekest thus dead: nor was this Sermon preached by the Angell to her alone, but was afterward mightily confirmed by many seuerall apparitions of our Sauiour Christ, ere he left this world: yt in the mouth of two or three witnesses euerie truth should be established, this so acceptable a Doctrine of Christ his resurrection from the dead, might want no testimonye: eyther of these women, of *Cephas*, of the twelue, or of moe then fiue hundreth Bretheren at once, whose witnesse is true, our conscience bearing vs witnes therto in the holie Ghost.

Luk, 24,5 10,20,17

1,Cor,15. 4,&c.

And thus (my deere bretheren) beeing fully assured of the Lords resurrection, we are well secured of our owne, knowing (as the Apostle saith) that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and set vs with the Saints in euerlasting

That we shall rise. 2.co,4,14

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ing tabernacles, whereof yet leſt any the weakeſt reedin this aſſemblie might faile in iudgement, and ſo faint in hope, I haue thought good, without ſtraine of Scripture, to ſecure your religious hearts of your owne reſurrection, by theſe few grounds of Faith following.

First for that it is in the will of the Father ſo to haue it: as alſo a worke of the Sonne ſo to effect it, for this (ſaith Christ) is the will of him that ſent me, that euerie man which ſeeth the Sonne & beleeueth in him ſhold haue euerlaſting life, & I will raiſe him vp at the laſt day: will the Father haue it, who ſhall reſiſt his wil? will the Sonne worke it, who can reſiſt his power? & if in any work, aſſuredly moſte of all in this hath the Lord declared himſelfe mightilie to be the Son of God, touching the Spirit of ſanctification, by the reſurrection from the dead: his & ours. I ſay, his and ours: becauſe hee that ſanctifieth, and they that are ſanctified are both one. Iohn, 6, 39 40. Rom, 1. 4. Heb. 2, 1. 1

2. A ſecond ground of our reſurrection to builde vppon, is the Lords oathe, that by two immutable thinges, wherein it is vnpoſſible that God ſhould lie, we might haue Heb, 6, 18

ſtrong

ſtrong conſolation, he that hath formerlie ſaid it is his wil, he hath likewiſe ſaid it is his worke, and the Lord his Say, might be our aſſurãce: yet God, willing more aboũdantly to ſhew vnto the heires of promiſe the ſtablenes of his counſell, hath bound himſelfe by an oathe; of old thus: as I liue, I will not the death of ſinner, &c. Of new thus: verily, verily, I ſay vnto you, the houre ſhal come, and now is, when the dead ſhal heare the voice of the Sonne of God, and they that heare it ſhall liue, where God hauing no greater to ſweare by, ſwore by himſelfe as he is life, and by his Chriſt as he is truth: wheruppon *Tertullian* infers this bleſſing, *O nos felices quorum cauſa deus iurauerit: ſed ô nos infelices, ſi ne iuranti Deo credimus.* O happie wee for whoſe good, God himſelfe hath ſworne: But ô wee moſt vnhappye if vppon his oathe wee doe not beleeue him: *Tollit diuinitatem, qui tollit veritatem*, wee greeue the deitie, if wee checke the veritie.

Ez, 33, 11,

Iob, 5, 25,

3. A third aſſurance, is the inſtrument wee hold by, euen our letters pattents from the King of heauen: I meane the olde teſtament from *Horeb* ſealed with the blood

of

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of Goates, and the new testament from *Syon* sealed with the blood of christ, both vnsealing the doore of the Sepulchre, that as vppon the touch of *Elisha* his bones, the dead body of the Moabit did rise, and at Christ his dolorous crye, *Lazarus* came foorth: so both might be pregnant types, & truthes of our resurection to come, and the bookes mentioning the same, still remaine as instruments of our holde authentical & good, to conuey vnto vs an assurance of our immortalitie: in which Saint *Augustine* is bolde to say, *Euangelium legimus instrumentum nostrum*: Wee haue read the Gospell which is our euidence wee hold by, wherein I dare say, there is nothing more current from leafe to line, then the doctrine of death's deliuerie.

2.1,13 28

Iohn, 11. 43, 44

4. A foorth ground of our future resurrection, is taken from sufficient testee, and clowd of witnesses compassing vs round on euery side, Patriarches, Prophets, Apostles, though in diuers ages of the worlde, yet all making good this one truth from one God, & Spirit of our Lord Iesus Christ, by which they spake: *Enoch* (as *Iude* saith) the seauenth from *Adam* prophesied

Iud. 14,

Iob, 19.26 propheſied of it. And *Iob* ſaid, I ſhall ſee
27 God in my fleſh, I my ſelfe, myne eyes, and
no other for me, *Iſaiah* ſaid, the dead men
Iſa, 26, 19 ſhall liue, euen with my body ſhal they riſe:
awake and ſing, ye that dwel in the duſt, for
thy dewe is as the dewe of hearbes, and the
earth ſhall caſt out the dead. *Ezekiell* ſaid,
O Sonne of man propheſie ouer theſe dead
57.4 bones, & ſay, heere ye the word of the Lord,
when I haue opened your graues, ô my
people, and brought you vp, out of your Se-
pulchres, and ſhall put my Spirit in you, &
yee ſhall liue: then ſhall ye know that I am
Dan, 12.2 the Lord. *Daniel* ſaid, many of them that
ſleepe in the duſt of the earth, ſhall awake,
ſome to euerlaſting life, ſome to ſhame and
perpetuall contempt. The diſtreſsed Mar-
tir ſaid, when vppon demaund hee yeelded
his tongue and hands into the power of
2, Macc. 7, the tormenter: Theſe haue I had from the
11, heauen, but now for the law of God I de-
ſpiſe them, and truſt that I ſhall receiue the
from him againe.

What ſhould I ſay more, the new Teſta-
ament is rather in the practiſe, then proofe
1, Cor. 15, of this Doctrine: and *Paul* is peremptory
42, that it is ſowne in corruptiõ, but riſeth in in-

corruptio

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corruption: sowen in dishonour, but riseth againe in glorie: sowen in weakenes, riseth againe in power: sowen a natural bodie, riseth againe a spirituall body: for there is a naturall bodie, and that shall fall, but there is a spirituall bodie, and that shall rise, and all is but one in the substance of beeing: the difference is of well beeing, as now being made more honorable vppon the fall by Christ, who shall change our vile bodies, that they may be fashioned like vnto his glorious bodie, according to the working whereby he is able to subdue all things vnto himselfe. Phil. 3, 21

Yea and to make it a palpable and feeling Doctrine, as to the heart, so to the hand of each Christian: all the Apostles in one *Iohn*, and one *Iohn* for all the Apostles, brings in the verdict thus: That which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, & these handes of ours haue handled, declare wee vnto you. Hands haue handled, what meaneth that? Woe is mee to tell: doubtfull *Thomas* demur'd vpon the Doctrine, till his itching fingers had fetched it out of the prints of the nailes, & his sinfull hand out of 1, Ioh, 1. 1

Iohn, 20 24, &c.

Not sore but open

his sore side: How bee it vpon the touch his heart resolu'd into sighes, & his eyes into teares, when hee said with an holy resolution: my GOD, my Lord: my God, I am thy creature, my Lord, I am thy redeemed: I finde thee risen, and I feele I shal be rayſed: Thy wounds are deepe enough to pleade thy death, & sufficiēt wide to purchase life for me, and all the worlde.

For conclusion of all, let Christ his witnesse bee *instar omnium* and stand for all; who to take away the doubt, forbids the wonder of our new repaire, saying, marueil not at this, for the houre shall come, in the which all that are in graues shall heare his voice and come forth.

Iohn. 5. 28 29

5. Fiftly we are well assured, that we shal rise againe, by double pledge or hostage: 1. First of the soules of the Saints, now lodgers in Heauen vnder the Altar, killed for the word of GOD, and testymonye which they maintained, whose loud crye is after a deliuerance of their owne bodyes, and of vs their long detayned bretheren, to whome silence was inioyned for a while, that they should rest vntill their fellowe-seruants and bretheren.

Reu. 6, 9, 10, 11.

that

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that should bee killed(euen as they were) were fulfilled. 2. Secondly of their bodyes, lodged in their graues, there to remaine as lodgers for vs, likewise vntill the time that all thinges bee restored, God prouiding this good for vs that they without vs should not be made perfect. Heb. 11. 40.

6, A sixt assurance is the pawne of the Spirit of God within vs: for, as the Apostle saith, if the spirit of him that raised vp Iesus from the dead dwel in you, he that raised vp Christ frō the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you. And now my bretheren how this spirit hath entred & wimbled into your soules to make passage for this Doctrine, I know not, reade the caracters of your own hearts, you are spiritual: I feele no spirit but mine own, yet I hope well, that the cheareful spirit of God mooueth within you, & lifteth vp your sad & pēsiue spirits this day, from the dead graue to the blessed hope of immortalitie. Ro. 8. 11.

7. Seauenthly we are secured *per Arram*: when the earnest is giuen it strikes the bargaine, & part of the debt is paied: so was it whē vpō the resurectiō of christ, the graues yeelded part of their dead as an earnest Math. 27. 52. 53.

of the generall resurrection, and full payment to come, then contracted betwixt Christ and the graue, binding both alike: the graue to deliuer the rest of her dead, and Christ to receaue all to life, and immortalitie.

8. The eight and last, yet not the least Anchor of our sure hope and hold, is our possession of heauen already taken, whither our head is gon before, and there sits in *potioribus Dei* at the right hand of the Father in the best place of heauen, that the head and the members might be togeather: So then (I say) in the Man Christ we make our claime: in the Man Christ hath euerie one flesh, blood, bone and portion: I beleeue I shall liue where my flesh liueth, I hope I shall reigne where my head reigneth, and I knowe assuredly that I shall bee glorified where my portion is exalted.

Ioh. 14. 3. Ro. 8. 34 Hebr. 9. 24

These groundes of faith (my brethren) are so many nailes of the sanctuary, to fasten vs in hope to the hold where Christ our redeemer is: they are so many Chrysolits, Saphiers, and Emeralds, to support the wall of the holy Cittie, where wee shall dwel, and so many Pearls they are, to garnish

Re. 21. 21

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nish the gates of the holy Temple, for the Saints entrance: where the light of the Lambe is, the people which are saued shall walke in the light of it, and as *Iohn* saith, the glorie and honor of the Gentils (whereof you are) shall bee brought into it. Lord what is man that thou art so mindefull of him: or the Sonne of man that thou shouldest thus visite him in mercie, and prouide for him in glory.

And yet my beloued, I know not howe, but notwithstanding all these proofes, and this my text, yet hath not the tempter ceased from the beginning of the world vnto this day, eyther like a roaring Lyon, feircely to assault, or like a Serpent by deceite craftily to impugne the same, yea it is a woe and a wonder to see how mightily the Diuell hath preuailed in the Children of disobedience, to worke their iust condemnation through mis-beleefe, euen in this point of the resurrection, & of our liuing againe: whereof I haue thought good to giue you a taste of their different errors, the rather to season you in the knowne truth. Eph. 2, 2, 3

The Saducees say there is no resurection at

A dangerous sect of whome we reade: few or none to haue been called, ma, 22. 23 29 2. Tim. 2. 17. 18.

at all, erring (as Christ tolde them) in that they knew not the Scriptures, nor the power of God, *Hymeneus* & *Philetus* say ẏ resurectiõ is past alreadie: the *Heluetian* Heretickes say, It is dayly in there generation: The *Archãtici*. that the soule liueth, but not the bodye. The *Hirarchits*, that the flesh liueth againe, but not this flesh. The *Maniches*, that we shall be turned into an other substance, but into what, they knowe not. The *Marcionits* say, wee shall bee turned into the nature of Angels: and the *Valentinian* Heretickes into the nature of Deuils: the *Appelleits* thinke the flesh shal simbolize into the Spirit, & that the spirit shal vanish into the soft ayre: the *Chiliastæ* ẇ are called the *Millenarie* Heretickes, doe dreame of a ciuil gouernmẽt for a thousand yeares heere on earth, wherein they thinke the Godly shall liue with Christ in all delights & delicacie, & then goe to heauen in the eight thousand yeare of the world.

But all these different errors and Heresies are mightily confounded by the alone spirit of God, in these words of my text: If a man die hee shall liue againe, as and if the truth should say, that graue that shutteth

shall

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shall open againe, that bodye which falleth shall rise againe, that man which dyeth shall liue againe; not in part, but in whole, not another from that it was, but the verie same that now it is: These my feete shall treade in his Courts: these my handes shall bee lift vp to his praise: these mine eyes shal behold his glory: these mine eares shall be filled with that heauenly melodye: yea and this my spirit shal reioyce in God my maker, my sauiour, my redeemer, my glorifier: I say this my bodye and this my soule once seuered on earth, with a wofull farewell, shall meete againe in heauen, neuer to part, but followe the Lambe whither euer he goeth. Re. 14. 4.

And thus hauing cleered in some measure the necessitie of our liuing againe, with an assured hope to all Gods Children of a ioyful resurrection to come, it remaines we presse the Doctrine, yet further to your comfort, and tell you how wee shall bee changed, and when.

For the first, rise we shall with these verye bodies, of flesh, skin, blood & bone, not shal the least ioynt sinew or Artery bee lost, but found and fashioned to the rest of the members, Iob, 19.

members, to giue the body all feature, grace and beautie. There shall bee no transubstantiacion from one substance into another, but an alteration of quality tending to further perfection: and therefore wee say with one who said well, *Gloria non tollit sed perficit naturam:* our glorie shall not destroy our nature, but perfect it.

Howe wee shall bee changed Isaiah. 65. 20.

And for distinction of ages, there shall be no more there, (as saith the Prophet) a Childe of yeares, nor an olde man that hath not fild his daies, that is in this wonderfull worke of restauration, there shall be no weakenes of youth, nor infirmities of age, but all shall bee fresh and flourishing: for as when GOD first created man and woman, hee made them not eyther Infants, old, crooked, or deformed, but strong, ripe and beautifull: so in the resurrection (which is called a new creation:) It is not like, but shal be conformable to the first: if not much more excellēt: nor doe I doubt, but as the Apostle saith, wee shall all meete together vnto a perfect Man, and vnto the measure of the age of the fulnes of Christ, so fully blessed with daies, glory and immortalitie.

No distinction of ages in heaven, no maime, no imperfection.

Ephe. 4. 13

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This so wonderful change, and excellent state, is shadowed out vnto vs by Christ his transfiguration vppon the holy mounte, when the fashion of his countenance was changed, and his garments white and glistred, *splendor in facie, splendor in vestimentis, sic gloria in capite, gloria in membris*: brightnes in the face of Christ, with brightnes in his garments, is nothing else but glorie in the head, and glorie in the members. Math. 17. 1, 2, &c.

This sawe the disciple whome the Lord loued, when with a feeling soule and spirit, he said, dearely beloued: now are wee the Sonnes of God, but it is not yet made manifest what we shall bee, for we knowe that when he shall bee made manifest (meaning Christ,) wee shall be like him: for wee shall see him as hee is: like him, see him, and see him as hee is: ô excellent state of immortalitie, and soueraigne dignitie of Gods elect! to bee like him is much, to see him is more, but to see him as he is, moste of all. 1. Ioh. 3, 2.

Paul saw the like when he longed after a deliuerance, and said, wee looke for the Sauiour euen the Lord Iesus Christ, who shall change our vile body, that it may bee Phil. 3, 20. 21.

fashioned

fashioned like vnto his glorious bodye, according to the working whereby he is able to subdue all thinges vnto himselfe: whereuppon I may inferre to your further ioy, and greater wonder, thus: That wee shall bee changed, is much, that our vile bodies shall bee changed, is more, but that our vile bodye vppon the change shall bee fashioned like vnto the gloryous body of Iesus CHRIST, is moste of all: Manye fashions there are in this worlde, and all weare out of fashion. There's but one suite for the Saints of GOD, and for that it's cut after the best Patterne *viz.* after CHRISTS, it neuer weareth or waxeth olde, but is alwayes faire, fresh and glorious: had wee been apparelled like *Aaron* in his holye robes, or like *Salomon* in his Royall array, had wee put on the brightnesse of Angells vpon our change, wee might haue thought our selues sufficientlye graced, but as and if all that were not sufficient: The Lord hath changed our vile bodie, that it might bee fashioned like vnto his glorious bodye.

And this will hee doe when our case is

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is moſt deſperate, euen finde vs out when we are loſt, & take vs vp when wee are furtheſt fallen from him, when our woundes are deepeſt, then redieſt to power in oyle and to binde them vp, when no eye pityeth vs, I ſay when by blacke death we ſhall be made vile, baſe and deſpicable: Then will he faſhion vs like vnto himſelfe: and (as the *Pſalmiſt* ſaith) make vs glorious by deliuerance.

When our neede is greateſt Chriſt is neareſt & his mercies are preuentions.

Lu. 10. 34

Pſa. 149. 4

For it is an excellencie in our Chriſt, and a mercie infallible, found true in the practiſe of his pyetye, euen then to ſhewe mercye when wee are moſte miſerable: then to feele him neareſt, when wee deeme him furtheſt gone: his graces to abound when our ſinnes doe ſuperabound: I ſay, his mercies are preuentions euer meeting with our miſeries, and then when wee are moſte wofull and wanting.

When the Scepter was gone from *Iudah*, then *Shiloh* came: when the diſeaſed woman had ſpent all without remedye, then came CHRIST and cured without coſt: when the poore Paralyticke had laine eight and thirtye yeares, by the Poole of *Bethesda*, and none would helpe

Gen. 49. 10.
Mar. 5. 26.
Iohn. 5. 5.

to

to put him in, Then Iesus said, rise, take vp
Math. 14, 15, &c. thy bed and walke: when the Disciples said vnkindely, send the people away: nay saith Christ giue ye them to eate. What should I say more? The Lord raysed *Lazarus*, when
Iohn. 11. he stunke in the graue: and whilst *Martha* mooued, and *Mary* mourned, he grieued in heart, and was troubled in Spirit, put to his hand, tooke him out, deliuered him, & said now loose him and let him goe.

So wil he doe in the day of our redemption, when our sinnes shall bee full, and mi-
Ioh. 1. 16. serie moste abound: then mercie shall bee more full, and grace superabound: and as at his first cōming of his aboundance, we al receaue grace, for grace (a chereful refreshing to our sinful soules) so at his cōming againe wee yͤ dwel in the dust, shal awake & sing at the shoute and shower of his glorie, as also of the aboundance of his glorie, receaue glory for glory.

Esa. 26, 19 Thy dew ô Lord is as the dew of hearbs; for euen as hearbes dead in winter, florish againe by the raine in the Spring tyme: so shall they that liue in the dust, arise vp to joy, when they feele the dew of Gods grace as the hony droppes that water the earth.

And

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And then shall wee say with a Godly e- 1, Cor, 15,
uation: now death is swallowed vp in vict- 54.
orie: for our drie bones are moistned, our forlorne hope is recouered, we were cleane cut off, but now are wee growne againe, our bed is precious, and our withered branch is glorious: the Lord hath opened our graues, wee are come out of the Sepul-
chres, and he hath brought vs into the land Psa, 27, 13
of the liuing, where wee shall see no sinne, nor feele corruption any more.

Hasten thy iudgements ô Lord, bowe the heauens and come downe: discharge the graues of their dead, the world of it doome, our soules from sinne, and our bodies from corruption: ô hasten the daie of our deliuerie, that wee may see in glorie what we feele in grace, euen the beholding Psal. 17, 15
of thy face in righteousnes, that when wee shall awake from death, wee may be satisfied with thy likenesse, and fild with the fulnes of thy ioy.

Thus much of the manner of our change *The time*
& liuing againe: Now to the time when: I *of our*
meane, when these vile bodies shall be fa- *changing.*
shioned like vnto his glorious bodie, fined from the graue, redeemed from the earth,

and

Reu,14.4. and bought from men, whereof I hold for the negatiue, that there shall bee no full change or restauraciō of any, vntil the generall resurrection of all: and that before the last day and doome of all the world, there shall be silence in the graue, no ground stirred, no body raised: and if raised, for a time by diuine dispensation, to confirme the glorie of Christ his resurrectiō, at what time *Sheol* shold be shakē, yet layed downe againe, by like ordination to expect a further refreshing from the Lord, when all thinges shall be restored.

So as I may safely say, against our aduersaries presumption, in checke of their assumption of the body of the blessed virgin, that except the humane bodye of her Son Christ, the pawne and pledge of our Inheritance, ther's not a glorified body in heauen: it's true, it's true, vppon our dissolu-

Ec, 12.7. cn: the dust of our bodies resolueth into earth from whence it came, and the spirit

Act. 3 21. returneth to God that gaue it. And as the heauens must holde the body of one Christ till hee come againe: so the graues shall holde the bodies of al his saints, till al things

Gen,3,19. be restored: earth, to erath, asnes to asnes, dust

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dust to dust, is for all flesh vntil our chang-
ing shall come, for thou Lord turnest man Psal, 90. 3.
to destruction: againe thou sayest, come a-
gaine ye children of men.

And that this is true, let these Scriptures waigh with you: *Iob* in the precedent ver- Iob, 14.
ses of this my text hath it, and you may be- 12.
leeue him in that as in the rest, man sleepeth
and riseth not, hee shall not awake againe,
nor be raised from his sleepe till the hea-
uens be no more: where I take his meaning
to bee generallie of all without exception
of any other, then as formerly I haue said
of Christ his perfect glorification for euer:
and some of his Saints, by dispensation
for the time, and againe, layed downe to
sleepe til the heauens be no more, that is, til
all thinges be restored.

Christ himselfe a witnes *omni exceptione* Iob, 3, 13.
maior, hath said likewise, that no man hath
ascended vp to heauen, but he that hath de-
scended from heauen, that Sonne of man
which is in heauen: the doctrine is positiue
Catholike and absolute without excepti-
on of any, and exclusion of al, speaking by a
coinonie for the present: as attributing that
to the diuinitie which is proper to the hu-
manitye:

manitye: but expressing, as *de futuro* for the time to come, that no man should ascend in his humanitie, before the Sonne of man who did descend in his diuinitie to fetch it vp.

1. Cor. 15, 22. 23 And hereunto accordeth *Paul* when he saith, as in *Adam* all dye, euen so in Christ shall all bee made aliue, but euerie man in his owne order: The first fruites is Christ, afterward they that are of Christ, at his cōming shal rise againe: whence I reason thus, in the first *Adam* we all fel by sinne to die once. In the second *Adam* we shall all rise, by his righteousnesse to liue euer, but in sorte different: he as the first fruite, we as an after crop at his comming shall rise againe, euen at his comming shall rise againe, so saith the text, and not before, so say I. The inferrence is good, else were the order inuerted, wherat principallie the Apostle aymeth, which is, that Christ might haue the Col. 1. 18. prehemineńce, prime and pride of the resurrection, if I may so say.

1 Th. 4, 15 Againe it is said by the same Apostle, that at the Lords comming such as remaine shall not preuent them that are asleepe, nor they that are asleepe shall preuent them

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that are aliue: but the Lord ſhall preuent both and togeather, all ſhall be caught vp in the cloudes, to meete the Lord in the ayre, and ſo be euer where he is. The diuiſion is perfect & good, for at the comming of Chriſt to iudgement, all bodies ſhall eyther ſleepe in their graues dead, or bee abiding vppon the earth aliue, and for their paſſage into heauen, none ſhall bee before or after other. The time was when that other Diſciple did out runne *Peter* to the Sepulchre, and euen now wee ſee, one hasteth to put another in the graue: but then when the Trumpet ſhall blowe, and the dead ſhall riſe: all ſhall goe frō their Sepulchers at once vp together, meete together, and ſo for euer be with the Lord. *Iohn, 20.4*

Further for better proofe of this Doctrine, there is ſet downe by the Apoſtolicke Author, a choiſe regiſter of Gods Saints, from *Abel* the iuſt, downe to the daies of the *Machabees*, by the honorable Patriarches, worthy Iudges, renowned Kinges, inſpired Prophets, who all through faith obtained good reporte, but receiued not the promiſe: God prouiding a better thing for vs, that they without vs ſhould not be made perfect. *Heb. 11.2.* *Heb. 11, 39, 40.*

I say, receiued not the promise at full, as inioying their desired Christ, not fullie come, in the day of grace by his death, to purge their soules from sinne, nor come in the day of glorie, by his life, to fine their bodies from corruption: God prouiding this good for vs, that they without vs, neyther in grace or glory, should bee fully perfected. How be it I deny not, but their soules were fullie saued, by the vertue of Christ his death and resurrection, which they foresawe and felt in their hearts, and therefore vpon their dissolution were taken vp in soule into the very heauens, where now they are, with *Abraham*, *Isaac*, and *Iacob*. *Mat.* 8.11. But their flesh doth rest in hope, so (as I may say of them, and of all the dead, as *Peter* did of the *Patriarch Dauid*) *Dauid* is not ascended into heauen: And if not *Dauid* the roote, how may *Mary* the branch, or any other straine of *Adam*? nay, nay, the possession is there giuen by one God, and taken by one Christ in right of al thus: Sit thou on my right hand vntill I make thine enemies thy foote-stoole, thou alone to pleade their cause, thou alone to purchase their place, thou alone to keepe possession

If in heauen, ergo neither in the limbee of popish purgatorie, or limbus patrum.

Act. 2, 26 34
Psa. 110, 1
Heb. 1, 13
Ec. 10. 12. 13,
1. Ioh. 2, 1 2.
Act. 20, 28
1. Cor. 15. 27

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possession til al thinges be restored, and then make good thy purpose, with thy promise, I goe to prepare a place for you, and if I goe, I will come againe and receaue you vnto my selfe: that where I am, there may yee bee also. *Ioh.* 14. 2, 3,

But if all these Scriptures, like nailes of the sanctuarie, will not fasten thee to this holde: then search the heauens, for thy better resolution: see into that secret, and who be there? *Hebr.* 12. 22. &c. Mencion is made of Mount *Syon*, which is the celestiall Ierusalem: and the Cittie of the liuing God: to which blessed assemblie the elect of God are incited to ioyne themselues as free Denisons, & to be Infranchised. Now who be there, tell if thou canst? let the Spirit speake and all flesh bee silent. *Hebr.* 12, 22, 23, 24,

There saith the text, are the companie of innumerable Angels, and the congregation of the first borne which are written in heauen: There is God the Iudge of all, and the Spirits of iust and perfect men: there is Iesus the meadiator of the new Testament and the blood of sprinckling, that speaketh better thinges then the blood of *Habel*.

Whence I inferre, (to passe the rest and to come to that which more neerelie concerneth the matter in question,) that there are onely the spirits of iust and perfect men but neither bodie, blood or bone, other then that of Iesus Christ, the mediator of the new Testament, whose blood speaketh better thinges then that of *Habels*: For the blood of *Habel* cryed reuenge, but the blood of
He, 12, 24 Christ euen there sprinckling, as it were in his Fathers face, cryeth pardon, pardon.

I might (to confirme this Scripture) cote that of *Iohn*: and open vnto you the first
Reu. 6, 9, seale, with the Altar of God, & the soules of
10, 11. the saints lying there vnder: I might tel you of their inioyned silence, to pray, or pleade for any further repaire or perfection in bodie, vntill the number of their fellowe seruants gone before, and of their Bretheren to follow after (dead as they were) were fulfilled: but I leaue the Doctrine to your further search and examination, because the time hasteth on: and for the present onelie, content my selfe, and I hope you to, with the assoyling of some few doubts, which happely might incounter the doctrine deliuered.

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First say some, if there bee no bodies in heauen but that of Christs, where then are the bodyes of *Henocke* and *Elias*, the one taken away before the Flood, and the other after in a fiery Chariot? I answere with the learned, whose iudgements I reuerēce, as to inquire where they became is meere curiositie, so to say they bee in heauen, is ouer bolde presumption: and if I should say with *Dauid Kimhi*, not the meanest interpreter of the Hebrues: that in the taking vp of *Elyas*, his garments were consum'd with fire, except his Mantell which fell from him, yea and that himselfe was extinguished: so as euerie one of the Elements of his body dissolued and return'd to the Element whereof it was, but that his Spirit passed to heauen, it were no singular opinion, for of the verie same minde, *Oecolampadius* seemeth to bee in his exposition vpon the last of *Malachie*.

Gen. 5. 24
2. Ki. 2. 11
Looke the Geneua note
Gen. 5. 24 *& P. Martir of Henocke and Elias.*

But for vs it is sufficient, that their translation shew there is a better life prepared: & if wee make it a Sacrament eyther of our resurrection frō the dead, or last taking vp into heauen, if we make it a testimonie of the immortallitie of soules & bodies, I holde it

may well ſtand with the Analogie of faith, and be as *Tertulliã* ſayth, *documents* of our perfection to come, for the rule is good, *multa tribuuntur Symbolis quæ tantum ſunt rerum ſignificatarum*: many things are ſaid of figures which are onely true in the thing they ſignifie. Therefore if any man ſay, they are taken vp and glorified in body, as in ſoule: it is onely true in that they ſignifie, and not in Symbole.

Herein if I be deceiued, I dare not ſay with the Prophet: Lord thou haſt deceaued me. *Ieremiah* 20. yet may I ſay ye learned of this age, *Caluin*, *Fulke*, *Grenam*, *Bale* &c. ye are deceaued and erre with me.

Mr. Greenam in his treat. of the Reſurrect: Page 467

Mr Willet in his Reſect. Page, 118, In Epiſt. Heb, 11, 5,

It ſufficeth vs ſaith *Caluin*, that their taking away (meaning *Henocke* and *Elias*) was a certaine extraordinarie death, nor may we doubt, but that they put of corruptible and mortall fleſh, that with the reſt of Chriſt his members, they might be renewed into a bleſſed immortalitie: might bee renewed (ſaith hee,) therefore not yet renewed: and with the reſt of the members of Chriſt, *ergo* not ſingle by themſelues.

Heb, 11 5

The Rhemiſtes vpon the ſame place, charge vs Proteſtants to bee Sectaries, for

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for that wee holde this Doctrine, their words are these: heere it appeareth that *Henocke* yet liueth and is not dead, against the *Caluinistes*.

Mr. *Fulke* answereth the charge, and layeth downe his iudgement in these wordes: It appeareth not that *Henocke* yet liueth in bodye, more then *Moses* or *Elyas*, but that he was translated by God, out of the world, & died not after the cõmon maner of men, with this marginall note, more fully to expresse his minde in the point, *Enocke not still liuing*. *In his marginall note Heb, 11.5*

But as for any passage into heauen, that *Enocke* or *Elias* had in bodie or local being there, which is the maine point in controuersie: he is so farre from that opinion, as in an other place, he is bolde to vouch the contrarie in these verie wordes: It is euident indeede that *Elias* was taken vp aliue, but not that hee contynueth aliue, yea, because it is said expresly e that he was taken vp into heauen, it is certaine that his bodye was not carryed into heauen. for Christ was the first, that in his whole humanity ascended into heauen: *Ergo* (say I) with Mr. *Fulke* whose learning, iudgement and *In his Annotat. Reu. 11.3. against the Rhemist.*

and authoritie I much reuerence, and so may the Church of England, that yet there is no Bodye in Heauen but that of Iesus christs: for hee is the beginning, and the
Col. 1. 18. first begotten of the dead: (as the Apostle saith) that in all thinges, he might haue the preheminence.

Exiled *Bale* in his image of both Churches, and in his chaste Paraphras vpon the cited place, *Reuelation* 11. infereth thus against the Popish schoole Doctors, who wold haue the two witnesses there mencioned to be *Enocke* and *Elias:* vnlike it is saith he, that God should call witnesses from the dead: And what Godlie wise man can giue more to the figure then to the veritie, more were they not priuiledged from death, then Christ was: though God wold not then haue it so to be knowne, to declare his wonderfull worke.

Onely that which may deceaue is the Originall word, *Lakac*, which found in other places of Scripture elsе where, doth implye rather a taking away by death, then any trāslation from death: as in the 4. of *Ionah* where the prophet prayeth ỳ God wold take away his life: and *Ezech.* 44. 16. where

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the Lord saith, beholde I will take from thee the pleasure of thine eyes, meaning his wife: the same original in both places is all one with that of *Enocke Gen.5.* And therefore I see not yet why it may not inure to the same sense and signification, vnlesse we may deeme that *Ionah* prayed for any such translation, or that *Ezechiels* wife was so translated indeede, which may not be, for that the Prophet liued longer after, and *Ezechiels* wife was found dead at euen: and for the newe testament it is familiar with Christ and his Apostles, to call death a translation or taking away to blessednes, as *Luke 9.51. Iohn.13.1.* and 17 1. In all which places the Greeke will beare it to be a translation, or taking away to a better life, yet euer by a true and certaine death.

And therefore I answere to that of the Hebrues, where it is said: by faith *Enocke* was translated, that he shold not see death, that though happily his departure out of this life was extraordinary without passion, sickenes, or greeuance: yet was it a dissolution, and such as left a bodye behinde, else why saith the Text, that these, whereof *Enocke* Heb. 11.5.

nocke was one, without vs should not bee made perfect: had hee been taken vp and glorified in bodye as in soule, hee had been perfect without vs: but because the Scripture plainely saith, that hee without vs should not bee perfected, I holde, as yet in bodie he is no more glorified then wee or the rest of that Calender.

It is recorded by *Iude* that *Michaell* th'arch Angell stroue against the Deuill, and disputed about the bodye of *Moses*; nor doe I doubt but the contention was a-nenst the funeralles. The Deuil would haue them solemne, *Michael* would haue them secret to auoide idolatrie, and loue of reliques: least the succeeding age might commit the sinne in adoring his dead bones, of whome whilst hee liued they had so great a reputation of all pietye and holines.

Iude, 9.

So may I say of *Henocke* and *Elias*, in that, as the text saith, they are gone, not seene or found, they are taken from buriall, and from all vlage of this world: least succeeding ages might adore them dead, whom they so honored aliue: for not found, not seene, we say of mē rather lost on earth then gone to heauen.

Gen. 5. 24. *Heb* 11, 5

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Againe when Christ was transfigured vpon the Mount: it is said that *Moses* and *Elyas* talked with him, and tolde of his departure which hee should accomplish at *Ierusalem*: and shall wee say that the one was more translated then the other, more perfect or more glorified then the other, pardon mee, if I pleade a like perfection in both: If *Elias*, then *Moses*: if not *Moses*, then not *Elias*, but it is plaine in the Scripture that *Moses* dyed: and so it is of *Enocke* and *Elias* in the generall, otherwise how should that sentence of Scripture bee verified? *Hebrues*. 9. 27. It is appointed to men that they shall once dye: if wee shall then conclude and say from the premisses: that by diuine dispensation and for the time, *Moses* & *Elyas* tooke vp their bodies to associat Christ in the glorification as did the Saintes, who ryse with him to accompany him in the resurrection: when hauing performed that which they were appointed to doe, they were dissolued againe, as before, I holde it may well stand with the Anolagie of faith: for that the Scripture saith concerning Christ. *Act*. 13. 34. God raised him vp from the dead, no more

Luk. 9, 31

Deut. 34. 5

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to returne to corruption, as and if others might twise returne, where Christ should but once see the graue.

Of Fathers As for the Fathers doubtfull iudgement there anenst, I say: as I haue euer said, I reuerence their gray haires, but I blesse eternitie: nor dare I subscribe to all the Fathers in the present point, for that they are variable, nor to any one of them further then hee hath good warrantie out of the word, which is euer like it selfe, and stable in al truth. The *Rhemistes* would prooue in their annotations vpon the 11. of the *Apocalips* two speciall pointes of Doctrine against vs, to make good their Antichriste yet to come. 1. First that *Enocke* and *Elias* yet liue, shall preach in the time of Antichrist, and suffer martirdome. then that they now liue in Paradice: and for denying of these two positions, they say wee Protestants are too contentious, and incredulous, the matter being cleare (as they auer) in the opinion of all antiquitie: and to that ende they presse vs with the sway of the Fathers, both Greeke and Latine: To whose quotations in that place I referre you, as also to the variable iudgement of

antiquitie

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antiquitie there anenst, whence I resolue and conclude. To say with some of the fathers, concurring with our aduersaries, that *Enocke* and *Elyas* be yet in Paradice is idle: to say they shall fight against Antichrist, in the ende of the world, and suffer Martirdome is more idle, to say they be yet aliue is dangerous, but to say they be dead as all others are, is without all danger, and whereupon neuer grew schisme in the Church of God, neuer greefe to conscience, or checke to the Royall dignitie of our Chirst, whose sole and soueraigne preheminence of being in heauen bodily, I holde, as an excellencie in him, and a blessing to vs: yet so as to beleeue or not to beleeue, that *Enocke* & *Elyas* be there, may bee no barre to our saluation, for that I doubt not but milions of soules shall bee saued, who neuer heard or sought into that secret. Heb. 9, 27

And now that I haue said, God will witnesse with mee before whome I stand in the sight of men and Angels, that I haue spoken nothing to the touch or preiudice of any contrarie iudgement, or out of the pride or singularitie of my owne heart, but in right and prerogatiue of my Christ, whose peculiar

peculiar yet I take it to bee alone, to pardone our sinnes, to pleade our cause, and purchase our place, whither first he is entred in body to make passage for all,
Hebr.9.24 and as the Apostle saith: Now to appeare in the sight of God for vs , and so to con-
Ex păphil. clude with *Origen, sicut ex mortuis primogenitus christus, ita primus carnem euexit in cælum* : As Christ is the first borne of the dead , so hee first caried his flesh into heauen.

2. A second doubt encountering this Doctrine , riseth from such as make question what became of the bodie of
Ioh.11.44 *Lazarus* after it was raised, as also of the bodyes of those saints, which at christ his resurection came out of their graues,
Math 27: went into the holy citty and appeared vnto
52 many?

To which I answere that all was done by myracle ,and diuine dispensation onely for that time, to confirme and ascertaine vnto vs the resurection from the dead, as in the head , so in the members. And well it might stand with faith and religion both:
Ma.17,1.2 that as by like dispensation Christ himselfe being yet mortall, was transfigured vpon

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the holy Mount, and glorified in bo-
dy, and beeing risen againe and glory fied, *Io, 20, 27:*
t oke an impression of his mortalitie, as
the print of the Nailes in his hands, and
wound in his side, to confirme the weake
faith of *Thomas*. So I say by the verie like
dispensation hath he disposed of the bodies
of those his Saints, for that time to confirm
the doctrine of the resurection, who hauing *Lib: 3: de mira scrip. cap. 13. epistola ad Euodium, 9.*
performed that which they were appoin-
ted to doe, by the iudgement of *Augustine*
and diuers others, settled in their graues, as
they did before: for Christ being raised
from the dead, dyeth no more, as and if
the Apostle were resolued, that manye ray- Rom, 6: 9.
sed to life haue dyed againe, of which sorte
I take these to be.

3. The third and last encounter is with
our aduersaries, who to aduance the bodye
of the blessed virgin vp into heauen, haue
mightily abased the blessed bodye of
Christ on earth, pulling downe the one at
their pleasure into the compasse of a cake,
at *Dan*, and *Bethell*, setting vp the other in 1: Kin: 12. 28: 29:
conceite aboue the heauen of heauens, and
to that end haue found out in their dearne
diuinitie and assumption of her bodie into
heauen,

heauen, and withall proclaymed her a ſeriall for the ſame, to bee kept on earth, like one of the feaſts of *Iudah*, where anenſt, I ſay, and dare auouch, they haue diſcouered more follie, found out more fables, vttered more vntruthes, and broched more blaſphemies againſt God and his Chriſt, then euer they can anſwer, if the Lord bee not mercifull vpon their repentance.

Time will not ſuffer mee to ſtand vpon their particular impieties, & for that I muſt referre you to the reading of *Io. Bromiard* in his *ſumma predicantium* & tract *de Maria*, as alſo to *Nicholas Blony* and *Clictonius* their homilies, written for the Aſſumption day, to *Anſelmus* and all the reſt, who haue plowed in their poſtils with that Romiſh heffer.

Iud. 14. 18

I ſay, read without pride of them or preiudice of vs, and I doubt not but when you haue done, you will pray that the Doctrine and day of the aſſumption may be cancelled out of the calender and conſcience of all good Chriſtians, and the rather for that themſelues confeſſe it to bee without the Canon of the word: *et quod ex ſcripturis probari non poſſit expreſſe*, which is, that that

Clictouius in his firſt Sermon de Aſſump. Parte: 2:

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cannot be prooued out of the scriptures expreslie but from tradition, whence (saith he) it hath authority.

And for their allegations of *August:* and *Ierome*, who (they say) writ seuerall treatises of the assumption: the one *ad Paulum et Eustochiũ*, the other (I meane *Augustin*) one booke of the same argument: I holde them both adulterate and neither of their stampe, for that they are vnable eyther to abide the touch of their stile or tryall of gods truth: (I meane his word) & so are they take̅ to be in the censure of the best learned & godliest Diuines, wherof *Erasmus* gaue a taste when he said of *Augustine* his booke for a title, *Hic libellus ne pilum quidem habet Augustini.* This pamphlet hath not so much as an haire of *Augustine:* and of *Ierome* his Sermon hee saith, that it was not his, but that one *Sophronius* a Græcian writ it, which he prooueth in the censure therof verie plainely if you please to reade him.

Pardon mee (my Bretheren) if I seeme to haue stood ouer-long in the misterye of Christ his sole ascention vp in bodie: *veritas me coegit.* The truth and tender of your good hath trayned mee on, which if you

ſound well vnto the bottome, yeu ſhall feele it a perfume vnto your ſoules, more ſweet, thē al the trees of Incēſe. For (ſay ſinner) what am I? or what is my fathers houſe that God ſhould ſo exalt mee in his Chriſt as to purchaſe mee a place, to giue mee a Kingdome, to plead poſſeſſion in my fleſh and to keepe it for me vntill the adoption, euen the redemption of our bodyes and perfect changing ſhall come, when Chriſt ſhall deſcend with all his holie Angells, and come in the clouds of heauen, with power and great glorie, to cal the dead out of their graues, and to gather his elect from the foure windes and from the one end of the heauens to the other: then, then, & not before to ſolemnize the great day of the aſſumption of all fleſh, and to crowne it with immortalitie. But good Lord how long! when ſhall our changing come? and when ſhall thy comming be?

Iudg. 6, 15

Math. 24. 30. 31.

The laſt day vncertaine.

Act. 1, 17.

How long and when ô Lord, thou knoweſt. It is not for vs to tell the times and ſeaſons which the Father hath put in his owne power. In Caſion whereof I forwarne all Chriſtians of two ſinnes ragious in the world, and ſeazing vpon al fleſh. 1. The one

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is curiositie concerning the day of doome, when it shall bee. 2. The other is securitie both of the time and manner of it being: That of curiositie is in the excesse, and it possesseth the wit: that of securitye is in the defect, & it possesseth the wil, the 1. first is of men too ingenious, and they hasten the iudgement: The 2. second is of men too too careles, and they put of the iudgement, not regarding that there is a God and day of reuenge, and that while wee sinne the score runnes on.

Now in respect of both (beloued) I charge you this day, that you stand vpon your gard and bee watchfull, soare not to hye, least the fire vpon the Mount deuoure you in your curiositie, nor hoouer too lowe least the foolishnes of a Golden Calfe beguile you in your securitie, *Media tutissimus ibis*, the meane is the best.

A caution against the curiositie and securitie of this age.
Haba. 2, 1
Ex. 19, 12
Ex. 32. 1,
Curiositie.
1. Th. 5, 1.

For the first, *Paul* writing to the Saints at *Thessalonica*, saith, Of the times and seasons, Brethren, yee haue no neede that I write vnto you: where see a sanctified Church discharged of a dangerous sinne, they were not curious to search the Maiestie, least they should bee confounded of the glorie,

and for that hee saith, ye haue no neede that I write vnto you.

As and if hee should say: ô yee *Thessalonians*, yee are not curious of the times and seasons; which the Father hath put in his owne power, yee stand vpon no destinies, ye gaze vpon no starres, ye respect no coniunctions of fierie or watery *Trigon*, ye prie into no propheſies of derne deceite, ye reade no Bookes of *Manilius Maternus*, *Albumazar* or *Halie*. but the loue of God is your delight wherein you haue learned, that the secret thinges belong to the Lord our God, but the thinges reuealed belong to vs and our Children for euer. De. 29, 29

But woe is mee to tell (my deere Brethren) this Scripture is crosse to all our courses, & in that great day, I feare wil seuerely iudge vs, for what belongeth to the Lorde and is secret to himselfe, thereof are wee curious: but what belongeth vnto vs, and to our Children to knowe and is reuealed, thereof are we careles, being naturallie giuen rather to knowe that wee cannot learne and so dye in error, then to search what we should learne and so liue in truth.

Search the Scriptures, is in the com- Iohn. 5, 39

maund

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maund of GOD, and who doth obey it? search traditions, is out of the commaund of God and men runne mad vppon them: the day of grace is ours wee haue it: and oh that we did know in this our day the things that belong to our peace, but they are hid from our eyes: yet if there bee but a question mooued of the day of doome, of the desolation of the land by forraine power, if of the death of our dread Soueraigne, the breath of our nostrels, and vnder whose shadowe we are preserued aliue among the heathen (none ours to knowe, but all in the counsell of God to determine of in mercie, iudgemēt, as it seemeth best to himselfe) or, yet in all these are we to to peremptorie: For we set the Clocke, we calculate the yeares, wee determine the day, we busie our selues with the coniunction of planets, with doubtfull Oracles out of the hollowe vauts and predictions of Merlin, *Bardie*, & many Beldammes of this land: we tell destinies, reade riddles, & trie our soules in the search of ỹ we can neuer sound: nay & more, wee take frō God the honor of a free agent, and we tie him to a neceſſitie fatal, wrought out by the creatures vpon the Anuil of error, to

Lu, 19.42

Lam, 4.20

betray the truth, and trappe the innocent, of whome *Auguſtine* ſaid truelye: *edifi-* *Tract. 13. in Iohn.*
cantur ad credenda fata, vt eorum corda fiant fatua: That is, ordeyned they are to beleeue deſtinie, that their fooliſh hearts might become beaſtely.

De quibus Schelcon Emdanus Lib. de vltimo aduent: Domini.

Of many to repeate a few, and as it were to giue you a taſte of former follies, what was it but like beaſtlineſſe in the *Mathematitiãs* of thoſe daies, to tel vs of a climacterical yeare, and a goulden nomber, which number ſhould ſhut vp the daies of the world, the fifteenth thouſand of it age, and was it not ſembleable madneſſe in them, by their round quadrant and quincuntiall formes to determine of the world, and to deeme of doomeſday? was it not like follie in *Plato* ſporting himſelfe, in his *Athlantico* to tell vs of another *Athens*, which ſhould bee after nine thouſand yeares: when this world being worne away, & another ſhold ſucceede of a better people, and building? Nor was it other then earthlie wiſdome, in the *Egiptians* (of whome *Herodotus* ſpeaketh) to reporte that in ten thouſand yeares, the Sunne ſhould ſhift it place, twiſe ryſing where now it falleth, & twiſe falling, where

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now it ryseth, concluding thereupon of two new worldes in, ten thousand yeares: The beastely Epicures were more sottish in their imaginations, who dream'd of infinit worldes, one still flitting, and another flowing: doubly damned in their thoughts for that they deem'd soules mortall, and worldes immortall, I say of all these as formerlie I haue done with *Augustine*: Borne they were to beleeue destinye, that their foolish hearts might become beastely.

But leaue wee these Pagans in their Atheisme, and come wee neare Christian times, for euen Christians haue been, are, and I feare me, will bee ouer bolde and curious in the search of this secret: for what was it other then presumptiō in the christians of *Augustines* time, mencioned in his eighteenth booke, *de ciuit, Dei*, who said the world should ende foure hundreth yeares, after the Ascention, others fiue hundreth, others a thousand, But as hee saith, *omnes eluſit ipſa temporis experientia*: Experience played vppon their follies, and latter daies still mocked their former dotage.

Other Christians with the Rabbins haue and doe much busie themselues with the propheſie

De quo vi de Galati-

num de Arcanis catholicæ veritatis. L, 4, ca, 20

propheſie of *Elya* the *Theſbit*, whereof they write in their booke Abadaſſer, *Duo millia inane, Duo millia Lex, Duo millia Chriſtus &c.* That is, two thouſand yeares nature, two thouſand yeares the Lawe, two thouſand yeares grace, and for the ſinnes of the world, ſome of thoſe ſhal be cut off to haſten the iudgement.

2. Pet. 3. 8, *Quæ opinio Papiæ, Iuſtinum, Irenaum, Tertullianũ et Lactantium, ſefellit.*

Others reaſon from *Peter*, one day with the Lord is as a thouſand yeares, *Ergo* ỹ ſeauenth thouſand yeare ſhall be the Saboath of reſt & reſurrection, and in that ſeauenth thouſand yeare, the *Chiliaſts* holde, mẽ ſhal liue and inioy this earth with Chriſt, but in the eight thouſand, they ſhall bee caught vp and reigne with him in heauen for euer. *Ierome* was not farre from that opinion, & whereof reade *Auguſtine* vpon the ſixt Pſalme, but *Stipholius* of *Wittemberge* and *Hoſiander* did mightely defend it.

I paſſe by, as too curious, that vnneceſſarye ſearch of *Seauens* from *Adam* to *Enocke* in ſucceſſion of perſons, and from *Adam* to *Elia* in ſucceſſion of ages, wherby they would prooue the ſeauenth thouſand yeare to be the yeare of glorie, when God ſhould come in the cloudes with his fierie

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fierie deludge, as *Elias* went vp in his fierie Charret.

But of all others who are in the Calender of Christians: our aduersaries (I meane the Papists) are most foolish in this poynt, who determine of the day of Christ, by the comming of their Antichrist: In discouering of whome, least happily they might discouer their Pope to be the man, driuen they are to many grosse absurdities. *Our aduersaries dreame of doomes-day by the comming of their Antichrist.*

1. First, that Antichrist should come of the Tribe of *Dan: Rhemist 2. Thess. 2. sect. 8* and trowe you, will it bee possible to distinguish of tribes in this so great a confusion of *Israel*: for if in *Ezra* his time after the captiuitye, their generatiō was not perfectly knowen, how much more now after so mightye a dispertion in the world of full sixteene hūdred yeares, wil it be impossible to finde out the descent and search the petigree of *Dan*?

2. Againe, Antichrist (say they) shall haue his Imperiall seate at *Ierusalem*, & redifie againe the Temple there. *Bell: lib. 3. de Pontific. cap. 13.* and this is an absurdity likewise contradicting the truth of Scripture, for *Haggai* the Prophet calleth the Temple

Hag. 2. 10 Temple builded by *Zorobabel*, the last house.

3. Thirdly, they holde that he should reigne but three yeares and a halfe, and yet in that space he should fight with the three Kings of *Lybia*, *Ægipt*, and *Ethiopia*, and persecute the Christians through the whole world: *Bell. cap.* 16. but this is more grosse, for let any man imagine, how euer it is possible, that in so short a time, Antichrist being but a meere man, should so conquer & subdue the whole world, in which time and space hardly the flighteſt Ship can sayle it circuite.

4. But the last, and whereat principally I aime for my purpose, is, that they determine of the verye day of Christ his comming to Iudgement, and set it downe to be iust 45. dayes after the death of their Antichrist: *Bell: de Rom: Pontifi: Lib: 3. cap. 9.*

Nay, nay my bretheren, had I time, and were it to my Text, easilye might I proue that this their deuice is but a drift to shift from themselues, what they haue, and what they are, I meane Antichrist and Antichristian, for *Rome* is the place, if *Rome* be *Sep-*

Reue. 17. 9 *ti-collis*; to wit, The Citye built vpon the

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seauen Mountaynes whereon the woman sitteth, And then he entred the world, when the Apostle said, There be manye Antichrists, whereby we knowe that it is the last time: but more fully he encountred the worlde when 666. did calculate the yeare, and decypher his name and nation: and here is wisdome, Let him that hath wit, count the number of the beast, for it is the number of a man, and his number is (as I haue saide) 666. whereof *Irenæus* gaue a touch and taste, when in these two titles Λατεινος & Τειτην: in the one he discouered his nation & language, in the other his pompe and pride: both numbred aright acording to the Greekes, make 666. About which time likewise, whole *Italy* fell from the Emperour to the Pope, when *Boniface* the 3. by *Phocas* was aduanced in tytles, And *Stephen* the 2. by *Pipin* was preferred to dukedomes, since when, and especially in these last fiue hundreth yeares, he had wel-nere conquered the worlde, if the Spirit of the Lord with the breath of his mouth, had not beaten him backe, when his innumerable and filthy Locustes, blasted the growth of true Religion in the greatest part of Christendome,

1. Ioh. 2. 18.

Reue. 13 18.

Lib. 5. c. 25

2. Thes. 2. 8.

Reue. 9. 3. &c.

ſtendome, when Kings became his vaſſals, and Emperours held his ſtirrop: when a-
2. Theſ. 2. boue al that was called God, he did aduance
4. himſelfe, as God to reigne and rule, *in foro poli, in foro pluti, in foro conſcientiæ.* In the Court of heauen, in the court of hell, and in the court of each good conſcience.

But leaue we here his iudgement to the day of tryall, and all curious ſpirits to the ſearch of their owne follyes, in ſeeking that they ſhall neuer be able to finde: I meane, the times & ſeaſons which the Father hath
2 Cor, 12. put in his owne power. *Paul* was taken vp
2. &c. into the third heauen, and heard wordes which cannot be vttered, yet heard he no-
Mat. 18. 10 thing of that: The Angels behold the face of God, they ſtand in his preſence & know much, yet nothing of that: God gaue vnto
1. King. 4. *Saloman* wiſdome and vnderſtanding ex-
29. &c. ceeding much, yet it was too ſhort of that: he ſpake 300. Prouerbs, and yet he neuer mencioned that: his ſongs were a thouſand and fiue, yet he neuer ſung of that, other-wiſe then in this harmonye: There is an a-
Eccleſ. 3. 1. poynted time for all thinges vnder the Sun.

Nay, in checke of al (ſith Chriſt hath ſaid it, I may not paſſe it) of that day and houre,

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the Sonne himselfe is ignorant: I say with *Chrisostome*, according to his diuinitye he knewe it, but according to his humanitye he knewe it not, for reseruing (as *Hillary* hath it) to the onely begotten Sonne in him selfe his true veritye, yet according to the infirmitye of flesh, hee wept, hee slept, hee hungred, thirsted, was wearyed and fearful: and also it is agreable vnto his humane nature, of the day and houre (as himselfe professeth) to be ignorant. Mark. 13. 32. *In imperfect: opere in* Mat. 24 *in his* 9. *Booke of* y. *Trinitye.*

So then for conclusion of all, this is the summe: true it is, the cōming of our Christ is the Kingdome of our Christ, and if you marke it well you shall finde it neuer came by obseruation: his first comming in the flesh long expected of vs, but not determined by vs: and when he came, he fell like a showre of rayne vpon a fleese of wooll, in softnes & in silence. Likewise, the promise of the Father concerning the spirit out in deed and irreuocable, but when to fall, the Disciples wist not, they must to *Ierusalem* and wayte with pacience, tarry the time & expecte the good houre: Euen so his comming to iudgement in maiestye and great power, it must be expected of vs at al times, but Luk. 17. 20. Psa. 72. 6. Luk. 24. 49 Act. 1. 4.

but when, it may not be determined by vs at any time.

And for the castawayes of this our nation, who by the deceit of Balaams wages, haue euer since the first yeare of her late Maiesties most blessed and happy gouernment, dreamd of a drye Sommer, still breathing out destruction to her person, change of Religion, and desolation to the state and Kingdome, now by a blacke Fleete from *Norway*, then by a cruell Dragon, whose head must be in England and tayle in Ireland: this yeare by an headlesse crosse, and that yeare by a popish curse: yea, and earst while (a wonder of all wonders) our Lord lights in our Ladyes lap, and therfore England must haue a clap: I say of all these, they haue sought too much to ỹ witch at *Endor*: and were there no more to proue, that our God standeth for vs and against them, this were sufficient, that their wyzardes haue fayl'd them, and their wits that waye are worne out: their Popish Propheches are at an end, and their flattering diuinations of better times, haue still proued their dismall dayes: their cursings haue bene our blessings, and their plotting *Achitophels* haue pul'd

Iude. 11.

1. Sam. 28 7. &c.

2. Sam. 17.

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pul'd the halter ouer their owne heads.

Curſsed bee the man before the Lord (ſaith *Ioſua*) that riſeth vp and builds the Citye *Iericho*: ſo haue you built vp your *Babel* of all confuſion, with a curſſe to your ſelues, and a plague to your poſteritie, for moſt of you haue layd the foundaciō ther-of in your eldeſt Sonne, and in your yong-eſt Sonne reared vp the gates: that is, you haue built to the deſtruction of all your ſtocke, as *Hiel* did in *Bethel*: 1. *Kin.* 16. 34. Ioſh. 6. 26

Yea and to you be it ſpoken, a curſſed crewe of popiſh repyners, maugre all your ſpight and poyſon, the ſtate yet ſtandeth, religion groweth, we increaſe and you de-creaſe: our Prince liueth a bleſſed Prince, and you are ſcattered a rebellious rout, for yet God is good vnto *Iſrael*, euen to thoſe that are of pure hearts, And he that keepeth England, dooth yet neither ſlumber nor ſleepe: Our Sonnes growe vp as the young plants, and our Daughters as the poliſhed corners of the Temple: yet our Garners are full and plentious with all maner of ſtore, Our Sheep bring forth thouſands and ten thouſands in our ſtreetes: our Oxen are yet ſtrong to labour: yet there is no decay, no Pſal. 73. 1. Pſa. 121. 4 Pſal. 144. 12.

leading

leading into captiuitye, no complayning in our streetes, and happy are the people that be in such a case: yea blessed are the people which haue the Lord for their God: *multi habent in Deum, pauci in Dominum*: many haue him for their God, but fewe for their Lord to rule in thē: ô God establish with vs the Kingdome of thy Christ, with the Scepter of thine annoynted: Amen Amen.

2. Security

And now my bretheren for the last part of my Text, and in caution of the second sinne, I meane the great sleep and slumber of all flesh in great securitye: it stands vs vpon to be watchfull, vntill the time of this our changing shall come, least when the Lords iudgements shall fall vpon vs, our sinnes be found with vs, and so we dye in our securitye. The knowledge of which, day to vs, is bounderd in with these banks, as it were *Nylus* Floud from it vndation, to make vs the more watchfull. 1. that

Reu. 22. 12. it will come and that speedily, for there is an assured day of euill. 2. That it will

1. Thes, 5. 2,3. come at an vnset steyne, and then when the

Reu. 6, 17. worlde is most secure. 3. That it is inevitable, and none shall escape: for all shall appear before the Tribunal seat of God &c

4 Lastly

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4. Lastly, that euery man shal be accountant for himselfe and receiue doome according to that he hath done in this life, be it good or euil. For proofe of all which, marke when and where the Scripture speaketh of that great day, & you shal finde it alwaies draweth it on with such expedition and seueritye, as and if it were at hand, euen ouer our heads and in our neckes, to make vs the more watchful. *Enocke* (saith *Iude*) the seauenth frō *Adam*, prophesied of it, saying: Beholde, the Lord cōmeth with thousands of his Saints, to giue iudgement against al men, and to rebuke all the vngodly among thē, of al their wicked deedes. *Daniel* saith, I beheld til the Thrones were set, and the fierye streames issued out, till the iudgement was prepared & the bookes were opened, with thousand thousands ministring vnto him, and ten thousand thousands standing before him. *Ezekiel* saith, an end is come, the end is come, it watched for thee, beholde it is come: *Paul* saith, we are they vpon whome the ends of the world are come: *Iohn* saith, *Nouissima hora est*, wee know that it is the last time. And *Peter* saith for al, Now the end of all thinges is at hand, be sober therfore and watchfull in prayer: whence I inferre the more to moue, that all thinges haue an end,

2, Cor, 5. 10.

14, 15.

Dan, 7. 9. 10,

Ezec, 7, 6.

1, Cor, 11,

1. Ioh, 2, 18.

1, Pet, 4, 7.

may moue much: that the end is at hand, may moue more: but that euen now the end is at hand, and vpon vs, may moue most of all.

Nor doe these scriptures onely presse vs with the certainty, expedition and seuerity of the
Rom. 8, 19 last day, But with al ỹ dūme creatures, groane & trauaile in paine together vnto this presēt, and to hasten the iudgement, doe crye to bee deliuered from the bondage of corruption, wherein they are into the glorious liberty of the sonnes of God: yea, certayne it is, that heauen, earth, hell, all Saintes and sinners, hasten the day, & hale on the iudgement: God hath set it, our sinnes haue deserued it: the graues are pregnant, and they desire to be deliuered: hel gapeth to deuoure the reprobate, and the heauens open to take in the elect: as for the prophesies they are past, & the signes spoken of by Christ himselfe, they are neere accomplished, for error, seduction, & heresie, are farre spread in the worlde: warres, plagues, & prodigies,
Math, 24. 4, 5. &c. are all abroad: the godly are grieued & persecuted, the godlesse prosper and goe on. Faith is geason vpon the earth, iniquitye is in it growth, & the loue of many is key colde. And surely, surely, if the Gospell of the kingdome be preached through the whole world
Rom, 11. 25, 26. for a witnes vnto al nations. And if *Israel* be full

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fully called to grace, from which it is fallen, I see no reason or rule in religion to crosse it, but that the finall fire may flash in our faces ere we can depart the place. Looke vpon the harueſt and viewe the fieldes, are they not (as *Barnard* saith) *Albæ ad meſſem, ſiccæ ad ignem*, white for the ſickle, and drye for the fire? Iohn, 4. 35

But if all theſe were ſilent and ſaid nothing, the great ſecuritye of ſinning wherein the world ſlepeth, were enough to prognoſticate the Lords neere aproach, & ſtirre vs vp to be watchfull: for certaine it is, whē we are moſte ſecure, the Lord is moſt ſeuere, and his iudgements are neereſt, As it was in the daies of *Noah*, ſo likewiſe ſhall the comming of the Son of man be: Our dayes are as the dayes of *Noah*, for the fierie floud is vpon vs & we know nothing: we eat, wee drinke, we marrye, wee build, all arguments of our ſecuritye: and though lawfull in thoſe, yet vnlawfull in the abuſe, & then are they moſt abuſed, whē they doe ſecure vs in our ſinnes, and make vs careleſſe of our God. Luk, 17. 26 &c.

And heere obſerue an argument drawne frō the ſtronger, that if theſe lawful thinges in the abuſe deſerue a iuſt reproofe, how much more our ſhameleſſe ſinning hand ouer head in the ſight of this Sonne? like *Abſolon* is wor- 2. ſam. 12. 11, 12. 2. ſam. 16. 22.

1, Pet 4.3. thy condēnatiō: I meane our exceſſiue belly-cheere, idle drinkings, & endles drunkennes: our foule adulteryes, filthy fornications, and gnawing vſuryes: our great auarice, gariſh pride, and grynding oppreſſion, with a mighty Phil, 15. 1. prophanation of the Lords Sabaoth, by neglect of his holy worde, Sacraments, and bleſſed worke of Miniſtery, both in vs that Preach, and in you that hear: I ſay, if in theſe ſinnes wee ſolace & ſecure our ſoules, ſaying peace and ſafetye, when nothing can be more expected then a dreadfull fire, that ſhall deuoure the aduerſarye: what can we looke for but ſodayne deſtruction, where none ſhall eſcape?

And heere giue me leaue a little to plead the cauſe of the Innocēt, who greeue (God wots) vnder a heauye burden, and dare not ſpeake, yet will I goe in, ſith it is in a plea of deliue-Fſter, 4. 16 rance, & ſay with *Eſter*, I dye, I dye: It Pſal, 56, 8 greeueth mee to thinke of the teares of *The plaint of the poor oppreſſed.* the poore put into the bottle of God, which one day hee will powre out in iudgement againſt many, who craue a debt where none is due, and will needes reape where they did neuer ſowe: other mens ſweate muſt be their ſweet: and the liuelyhood the Lord hath lent for the reliefe of the poore wife, poore childe

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childe, poore familye, is so winnowed and boulted to the branne by endles fyning and needles refyning, as nothing is left them, but winde and water to feede vpon, with sobs, sighes & teares, the best companions of their broken harts: Woe is me to tell, the rich are mercyleſſe, and the poore are not pittyed: we can goe to no Pulpit, but they peirce our hearts, to prouoke our speach, & so ye haue it.

Now, if any shall reply to vayle his sin, & say in the silence of his soule, My land is my owne: I answer nay, thou art not thine owne, euen thou art not thine owne, but bought with a price, euen with the deere bloud of Iesus Christ, which thou trampleſt vpon, if thou treadeſt his poore members vnder thy feete: and for that earth of thine, *Domine eſt terra & plenitudo eius.* The earth is the Lords & the abundãce thereof: It is not thine otherwise, then as thou art a steward to vse it till he come, and say, giue account of thy stewardship, & thẽ shalt thou haue according to that thou hast done in this life, be it good or euill. 1. Cor, 6: 19, 20. 1. Pet, 1. 18 19. Psal, 24 1 Luk. 16. 2 Rom, 2. 5. 6

In the meane time, I aduise thee with the Prophet, to breake off thy sins by repentance & thine iniquity by mercy toward the poore. Let there bee an healing of thine error: ô tempt not the Lord, because of his long & exceeding Dan. 4, 24 Isaiah. 42. 14

ceeding great patience, least he turne vppon you as he did vpon *Israel* and say *Tacui nunquid semper tacebo*: must I alwaies beare? I haue borne enough, long haue I holden, I can holde no more, I haue been still and refraine my selfe, but now will I crye like a trauelling woman, I will destroy and deuoure at once.

Iere. 51. 9. But alas, (and woe therefore) *Babilon* is wounded, and will not be cur'd, The world is desperatelie sicke and hath no feeling, either of it sinne, or of it iudgements, for let none reproue, is the proud poesie of this sicke age: wherein, no treacle at Gilead, no Phisitians there, no hand of the magestrate, no tongue of the Minister by Prayer or Preaching, no remembrance of passed miseries, no feare of future calamities, no present blessing, no deserued curse can cure the malady, til ẏ great fire of Gods heauie wrath and indignation fall vpon vs, and then will it be to late.

Hosea. 4, 4
Iero. 8. 21. 22.
2. Pet. 3, 10

Take the oppertunitie when it is offered.

For it is an assured ground, you may build vpon it, hee that will not lay holde on grace when it is offered, hee shall seeke and sigh for it, when it is to late: *Esau* could not obtaine the blessing though hee sought it with teares, it was to late: *Abraham* could not preuaile with God for *Sodomes* safetie, though his prayers

heb, 12, 16 17
Ge, 18, 13,

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were many & his pleading powerfull, it was to late: *Noah* preached repentance to the old world, by the space of an hundreth and twentie yeares, for so long was the Arke a making before their eyes, and all that while they contemne grace: but when the windowes of heauen were opened, and the flood was out, then they run to the Mountaines, they rom'd at the trees, they caught at the highest bowes, they hung, they clonge thereby to saue themselues but it was to late. This our Sauiour maketh good vnto vs in the parable of the ten Virgins, whereof fiue were wise, and fiue were fooliſh: the wise were prouident, but the fooliſh slept, and therefore vppon the sommons they faile to enter, for that they were found wanting of oyle to their lampes: they would haue borrowed, they could not: they cried Lord, Lord, open vnto vs, but he would not it was to late: Lastly to conclude with the last pageant that euer shall bee acted on the Theater of this worlde, The wicked shall pleade when time shall bee no more, Lord when saw wee thee an hungred or a thirst, or harborlesse, or in prison &c. But al to late, for they may not inioy him in glory, whom they haue contemned in grace, And therfore must heare this earnefull voice of their endles sepe-

Gen, 6, 3.

Gen, 7, 11

Mat, 25, 1

Reu. 10, 6.

Math, 25, 41.

ration

ration: Item. depart from me ye curſed into e-
uerlaſting fire which is prepared for the deuill
and his Angels.

The vſe of the Doctrine is familier (my
deere Bretheren) and to my Text, for now is
the appointed time, euen the happie day of
grace, and ours it is to watch in, nor can our
changing bee far off, euen the bleſſed day of
glorie, and thine it is O Lord to worke in: had
I therfore a thouſand eyes they ſhould watch
Reu. 6. 17. for it, had I a thouſand eares, they ſhold har-
Zep. 1. 14, ken to it, had I a thouſand feete they ſhould
15. be ſhod to the preparation of that day: a great
1. Ioh 4. 17 day, a feareſull day, a day of changing indeed,
Luk. 23 30 wherein the Godlye ſhall change all euill in-
Marke. 13, to all good, & haue boldnes: but the Godles,
33 all good into all euill, and crye to the Moun-
Luc, 21, taines for feare, fal vpon vs, fall vpon vs: watch
36 therefore and pray, yee knowe not when the
houre will come: death and doome are as the
Cockatriſe, if they ſee vs, ere we ſee them, wee
Ro, 8, 37, die in our ſinnes, but if wee ſee them firſt by
trew faith, heartie prayer and repentance, wee
are more then conquerors, and may boldlye
1, Cor, 15, ſay, death where is thy ſting? hell where is thy
55. victorie? thanks be vnto God which hath gi-
uen vs victory through our Lord Ieſus Chriſt.

I might further preaſe the decayed doctrine,

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and exiled practise of watchfulnes in these our daies, then the which there is not a more continuall current in the word of God, euer in the mouth of Christ, watch and pray: and neuer from his practise when (as it is in the Gospell) by day hee taught in the Temple, and at night went out & abode in the Mount of Olues to pray, but because the time is spent, I leaue it to your further search, onely with this sighe from the soule of Christ, as a challenge to his Disciples, and all the elect: could ye not watch with me one houre? it will not be long but the houre will bee out, *Iudas* is at hand, & Iudgement I feare is ouer your heades, then may you sleepe on, and take your rest: It is nearer my deere Bretheren then when I last spake, & therefore I say againe watch, watch: Twise haue the blasted eares eaten vp the full cornes, and twise haue the leane Kine deuoured the fat: *Pharoes* dreame is doubled for the certaintie therof and expedition: The famine is vpon *Egipt*, iudgement is vpon all the world, and will ye sleepe on? ô that men were wise! then would they vnderstand this, then would they consider their latter end, and so for end: The verie God of peace sanctifie you throughout, and I pray God that your whole spirit, soule and body, may be kept blameless

Math, 26, 41
Lu, 21, 37
Mar, 6, 46
Math, 26, 40,
Ro, 13, 11, Ephe, 6, 18
Gen, 41, 24, 20
Deut, 32, 29,
1, Thes, 5, 23

vntil

vntill the comming of our Lord Iesus Christ faithfull is hee which hath called you, which will also doe it.

And now my Bretheren to close with the dead for a conclusion of all. The Lord hath
Habac. 2, 2,3, answered me this day, as he did *Habacucke*, & made it plaine vpon tables what I haue preached, that he may run that readeth it? The vision vppon this Gentleman was for an appointed time, and now is the time, and at last it shal speake to euerie one of you (who heare me this day) and not lye: though it tarie, waite, for it shall surelie come and not stay.

It is not long since he was in life, and liking as you are, he sat as you doe, in place and credit of this world, hee heard where you now heare, he prayed where yee now praye, and in
Isaiah, 49. 23 lowlinesse of heart, hee lickt vp the dust of the sanctuarie, which dust hath now deuoured him: nor was it either the fauour of his prince, the credit of his place, the loue of his friendes, the faithfulnes of his folowers, his tennants teares, or sighes of the poore, could beg him of God, or keepe him from the graue, but down he must to demurre with death, thereby to bring vnto himselfe a state of inheritance, indefeazible, with a crowne of glory that wythereth not.

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And now ô death what hast thou done? *Occidisti possedisti.* Thou hast slaine, thou hast possessed, but what? onely the grasse & flower of flesh: as for the Spirit *euolauit*, it is gone to God that gaue it, and that verie body thou seemest heere to detaine it shal be taken from thee, when thou the last enemie shall bee destroyed, and swallowed vp in victory. 1. Cor. 15. 36.

For the onely Son of God shall come with power & great glory to seeke the saint whom thou hast shamed, and euen those dead corps will he fashion like vnto his glorious bodye, by the mightie power whereby hee is able to subdue all thinges vnto himselfe.

Nor is our friend *Lazarus* heere dead, but sleepeth, This is *Dormitorium* the house of sleepe; Or as the Germans call it Gods acre, wherein doe rest and are sowen the bodies of Gods Saints, till their ioyful spring of their resurrection: nor doth ỹ which is sowen quicken except it die: *Et qui granum tritici suscitat propter te, ipsum te non poterit suscitare, propter se*, that raiseth vp the seede of wheate for thy good, can he not raise vp the fallen flower of thy flesh, ô man for his owne glorie? 1. Cor. 15 36.

Goe to then deuouring death, and drinke thy fil, spare him not, whome thou hast spilt: stop his breath, couer his face, tye his handes, binde

binde his feete, imbalme his bodye, bury his corpes, lay on the stone, and seale vp the sepulchre, yet Christ is at *Bithinia* greeuing at the graue, and me thinkes I heare him crie with a lowde voice to him and all the dead, arise and come to iudgement.

Bernard. de obitu Humberti lon. 2, 10.

Evomuit prophetam marina bestia quem deglucierat et tu Humbertum reddes quem videris in tuo vastissimo ventre concluisse: So said *Barnard* of his friend *Humbertus*, and so may I, of this our deere deceassed. The *Maritine* beast pickt vp *Ionas*, whome hee had deuoured, And ỹ earth shalt redeliuer this flower of gentrie whome thou seemest to haue closed vp in thy vaste vault: In the last day, ô Death thou shalt stand like a foole beguild of the dead, when the Saint here fallen shall euer liue, and thou his destroyer shalt euer die.

And nowe to that which thou canst not spil, which is the sweete perfume of his life past, I will bee the more sparing to speake thereof, for that loue can keepe neither meane, nor method, The rule is good, say nothing but well of the dead: it is better say nothing, but truelye of the dead.

And the truth is, hee hath bin true to this my text, for he hath bin watchfull, watchfull of his place to performe it with good conscience

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ence to God, and loyalty to his Prince, watchfull of his family to gouerne it with all descretion and godlinesse: watchfull of his Golde, that the canker thereof should not rust his soule: watchfull of his ground, that the furrowes should not complaine against him: the vniust detaining of ỹ laborers wages: watchfull of his building, that neither the stone out of the wall should cry, or beame out of the tymber should answer it, with oppression.

Iame. 5, 3 4. Iob. 31, 38 39 Hab. 2, 11. 12

And for this place and charge where nowe I stand, my selfe can witnesse, how watchfull and carefull hee hath been of it good, with whome hee often dealt to furnish him of an able man, as an assistant to ayde and helpe the pastor heere, which I know ere this had bin effected, but that the Lord delt with him as hee did with *Dauid* in the Fabricke of the Temple, Euen put it of to *Salomon* his Son, by him to bee perfected, which I doubt not but he will performe, and that readilie in the feare of God, according to the zeale of his heart, and good conscience towards this great people, for thou ô Lord hast put fire in his heart, and what is thy desire but that it should burne?

2. Sam 2 7. 12. 13. Luke. 12. 49

Besides all these: the sweete balme of his hospitalitie, was an honour to God, a relieue

to

to the poore, & a credit to his place & calling, wherof I may say he was watchfull, watchful as *Abraham* who laye in his Tent doore vnder the oake at *Mamre* to gather in strangers, and at the last God was his guest: watchfull as *Lot*, who sat in the gate of *Sodome* to call in pilgrimes, and at last hee receaued Angells.

Gen. 18. 1.

Gen. 19. 1

Rich Christ is in his poore members, and his ioyfull message, is tyed to his word and Ministrie: he relieued the one and countenanced the other, A good aduertisement to al christians that they beware against whome they barre their doores, least happily *cui Domum clauseris, cui huminitatem negaueris, ipse sit deus.* Least happily e as *Augustin* saith it be God himselfe, against whome thou shutteste thy doore, and denyest thy curiositie, The rule is Apostolic, be good to all but especially to those that are of the housholde of faith.

Aug: contra hereticos.

Gal. 6. 10.

And nowe to winde vp all with the watch of his last farewell at what time with good *Ezekias*, & seauen yeares before to my knowledge, he set his house in order, and prepared to die, recommēding, then as now, his soule to God, his bodye to the earth, his Land to his heire, his goods to the world, with much kinde remembrance of his friendes, and many

King. 20

prayers

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prayers for his enemies, if hee had any: Not so wicked *Alcimus* of whome it is said, that at the time of his death he was plagued, so as hee could neither speake to God, or giue order concearning his house. 1. Mac. 9. 55. 56

And for his Funerals nowe next in place, and last in action, you see they are not without forme, like *Ioachims* of whome the Lord said by the Prophet. They shall not lament him saying: ah my Brother, or ah my Sister, neither shall they mourne for him saying: oh Lord, or ah his glorie! Ieremi. 22. 18. 19.

For this so great a concourse of Christian people honouring his buriall, following his hearse, and giuing him the last duetie of obsequi, doth argue they loued him liuing, whome they honour thus dead: nor is it done without compassion, for oh husband, oh father, oh maister, oh friend! is in the lamentatiō of all: ye see their teares, ye heare their groanings, & God knowes their griefe, To whom I leaue them, as to the alone comforter, & doe further pray that the Lord wold teach vs to nūber our daies ỳ we might apply our hearts vnto wisdome, & so at his comming may bee found watchfull with our oyle readie, and our Lampes light. Amen. Amen. Psa. 90. 12. Mat. 25. 6.

FINIS.